Modern Paradise

An Ideal Mode of Living
and Working.

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MODERN PARADISE :

UTOPIA

AN

Outline or Story of How Some of the Cultured People will Probably Live, Work and Organize in the Near Future.

BY

PROFESSOR HENRY OLERICH

FULLY ILLUSTRATED

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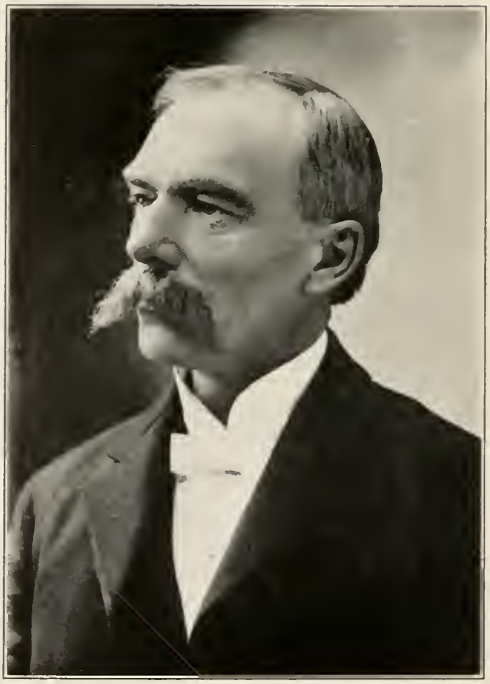

HENRY OLERICH.

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PREFACE.

THE primary object of preparing this brief illustrated work is to depict an ideal mode of living, working, and organizing in the briefest and most interesting manner possible, and to make the subject-matter so clear, definite, and practical that even the ordinary reader can not fail to get a fair understanding of the proposed plan. The writer believes that this scientific theme or story forms a completely connected whole of substantially *all* the important affairs that enter into refined, prosperous life. We believe that Modern Paradise represents the first ideal Democracy ever depicted by any writer.

Many of the elegant views are by leading artists and show a rich variety of the grand things the world now holds in store for the use, enjoyment, and convenience of Man, if he only uses them to good advantage.

The original drawings are intended as mere outline sketches, aiding the reader by the help of the eye to get a clearer concep-

tion of the great things, which a group of intelligent co-operators may actually realize, if their combined efforts are properly utilized in the right direction.

The author also takes this opportunity of expressing his sincere thanks and kind appreciation for all the valuable assistance he has received from his personal friends and co-workers to make the publication of this production possible.

So far as the writer is aware, MODERN PARADISE is the first fully illustrated work on Social, Domestic, and Industrial Science so far published, and this of itself makes it a useful as well as a unique literary production.

HENRY OLERICH,
Omaha, Neb.

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SPECIAL SELECTIONS.

"I am owner of the sphere,
Of the Seven Stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

—Ralph Waldo Emerson.

* * * *

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

—William Cowper.

* * * *

"The ultimate result of shielding men from the effects of folly is to fill the world with fools."—Herbert Spencer.

* * * *

"Prevision is the characteristic and the test of knowledge."—George Henry Lewes.

* * * *

"Food should be to the body only what coal is to the boiler of a steam engine."

—Thomas A. Edison.

"Scientific Materialism, which is identical with our monism, affirms in reality no more than that everything in the world goes on naturally—that every effect has its cause and e v e r y cause its effect."—Prof. Ernst H. Haeckel.

* * * *

"The whole life history of a plant is stored away in its seeds. If we plant enough of the seeds, in enough different environments, we are sure to have that life history with all of its variations, all of its improvements and retrogressions, uncovered before us."

—Luther Burbank.

* * * *

"To order our own life, as a responsible individual, without invading the lives of others, is freedom."—W. C. Owen.

* * * *

"I feel that no man, woman, or child is good enough to be my master, and no one humble enough to be my servant."—The Author.

* * * *

"Thus the whole world forms a necessary chain, in which indeed each man may play his part, but can by no means determine what that part shall be."—Henry Thomas Buckle.

"As all men desire their own happiness, praise or blame is bestowed on actions and motives, according as they lead to that end; and as happiness is an essential part of the general good, the greatest-happiness principle indirectly serves as a nearly safe standard of right and wrong."—Charles Darwin.

* * * *

"The particular kind of further evolution which Man is hereafter to undergo, is one in which, more than any other, may be expected to cause a decline in the power of reproduction; in the end, therefore, the obtainment of subsistence and the discharge of all the parental and social duties, will require just that kind and that amount of action needful to health and happiness."—Herbert Spencer.

MODERN PARADISE.

I.

WHAT WE PROPOSE TO SHOW.

IN THIS brief volume, the writer proposes to deal with substantially all the important practical questions pertaining to social, domestic, and industrial science.

Among other things, we propose to show by words and examples how a number of intelligent men, women and children workers can reduce the length of the average work-day to perhaps less than three hours of comparatively pleasant self-employed labor a day. How every man, and every woman, whether married or single, may have an independent personal income of not less than eight or ten dollars a day. How labor and capital may be thoroughly harmonized. How the "vexed servant girl question" may be completely settled. How they may all live in a beautiful mansion comfortably heated and brilliantly lighted with electricity.

How they may all wear fine clothes, eat delicious food, and enjoy the fullest supply

of modern luxuries. How they may own and operate a splendid hydro-electric power station, a model factory and well-filled Universal Warehouse. How the home and kitchen drudgery may be substantially abolished. How they may all enjoy complete mail, water, elevator, and telephone service.

How they may all have in their own residence elegantly appointed parlors, dining room, restaurant, department store, barber shop, toilets, baths, theatre, ball room, halls, library, laboratory, drug department, printing outfit, photograph gallery, museum, conservatory, billiard and automobile parlors, sanitarium, swimming pool, co-operative nurseries, kindergartens, instruction halls, all kinds of play-schools, and many other departments of use, art, science, and literature.

How each owns an elegant private apartment, which offers the most seclusive privacy when desired. How they may conduct automobile riding, farming, freighting, gardening, on a large scale with won-

PLOWING AND SEEDING ON A LARGE SCALE.

Fig. 1.

This is the way the Modern Paradisers could plow and seed with Electric Tractors of many horse-power. One of these outfits can plow, sow and harrow a strip 36 feet wide, and from 70 to 80 acres per day.

derful ease and marvelous efficiency. How they may all live right near their places of daily work—the garden, greenhouse, farm, factory, warehouse, power station, boulevards, parks, etc.

How they wash dishes, knead dough, pare fruit and potatoes on a large scale with machinery instead of doing it by hand as now. How substantially everybody may engage in his or her favorite profession and occupation. How the work, care and worry of raising and educating children may be immensely reduced. How children may acquire the most complete education —physical, intellectual, industrial and ethical—without ever formally confining them in formal schoolrooms.

How everybody may become financially able to tour and travel at frequent intervals. How they may all have abundant opportunity to attend concerts, dances, theatres, lectures, reading and talk circles, prize contests, and numerous other social functions, all conducted in or near the residential mansion. How they may all enjoy

an endless variety of in-door and out-door games, sports, amusements, and recreations. How easily and how pleasantly all may entertain and be entertained.

How the lonely country homes and the overcrowded cities may be dispensed with. What a prodigious amount of wealth could be produced with a short, easy day's work. How every man, woman, and child may enjoy the widest possible range of personal liberty, consistent with age, intelligence, and culture. How health, strength, amiability, and beauty of body and mind will be spontaneously enhanced by continuous pleasant surroundings and a rational method of living and working.

Such are a few of the many important things which the author proposes to explain in this brief sociologic volume. Human affairs are usually regarded as being very complex and abstruse; but I trust the reader will reach the conclusion ere he reads the last page of this brief work, that a rational system of living and working is not only mutually pleasant, but also ex-

tremely simple; that health, kindness, love, sympathy, freedom, prosperity, and mutual helpfulness may be so harmoniously blended by a group of refined people that life would be little else than a continual thrill of happiness.

II.

OUR GENERAL PURPOSE.

THE fundamental object of this literary work is to show how a number of cultured men, women, and children, perhaps 500 or a 1,000 in number, working together as *equal partners* can produce all the wealth they desire to consume and accumulate with less than three hours of pleasant self-employed labor a day, and what a splendid time they could all have in doing this, if the right persons use the right things in the right way.

What these persons, lands, buildings, domestic and other conveniences, tools and machinery, and a successful mode of living and working should be in order to produce

the best conceivable results, and how to start such a co-partnership or corporation will form the interesting subject-matter to be considered in the following pages.

III.

EXISTING EVILS.

IT IS generally admitted that the world as a whole is better now than it ever was before, but notwithstanding this progressive development there is still too much toil and domination; too many shacks, slums, and questionable resorts; too much strife, war, poverty, and anxiety; too much violence, disease, and crime; too much graft, monopoly, and cunning speculation; too much envy, deceit, jealousy, and revenge; too much "rush," waste, cruelty, superstition, intolerance, and corruption, and too fierce a battle between labor and capital as well as between man and man.

It is, however, not the primary province of this production to point out *existing evils,* for that has been done millions of

times before, but to deal principally with definite, and, we believe, adequate remedies. It is a thousand times better to remove the cause of an evil than it is to attempt a superficial cure of it.

IV.

VARIOUS REFORM METHODS.

WE ARE all aware that there are many classes of reformers, and that each class advocates a specific remedy for mitigating or abolishing existing evils. One class wants to right things by freeing vacant land; another by municipal ownership, and still another by abolishing the Wage-system.

The Republicans want to do it with a stronger centralized government; the Democrats with as little governmental power as possible; the Communists by common ownership of property; the Socialists by more government ownership and operation; the Anarchists with more personal liberty; the Single Taxers by tax-

ing land values; the Labor Unions by higher wages and fairer treatment; the Prohibitionists by temperance; the Woman Suffragists with the ballot; the Protectionists by import duties; the Free Silverites by free and unlimited coinage of silver, and the Free Traders by unrestricted commerce.

V.

ISOLATED LIVING AND WORKING.

NOW LET us see whether any one of the foregoing remedies, or all of them combined, would necessarily produce the desired results of instituting the good and removing the bad.

To illustrate: Suppose that every adult man and woman in the United States, state, county, or smaller community individually owned and occupied a separate home, surrounded by all the *free* productive land each occupant desired to occupy and use, and was the undisputed owner of the spade, hoe, fork, rake, scythe, plow, and such other tools, machinery and means

ISOLATED MODE OF LIVING AND SINGLE HANDED METHOD OF WORKING.

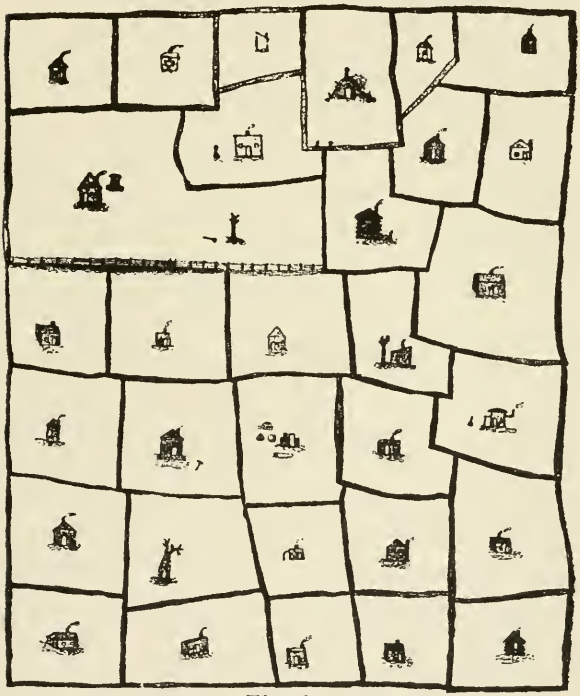

Fig. 2.

This illustration represents a section of country where each adult is living in a separate house, and works the small garden-farm with crude hand tools. Everybody owns a house and tools, and land surrounded by irregular footpaths; but they are all nevertheless still lonely toilers, because their mode of living and working is not a good one. They lack the element of harmonious CO-OPERATION, the most important factor of modern civilization.

of production and transportation as would be appropriate for such a state of society; and that all the inhabitants were so just, honest, sober, and peaceable, that no one would infringe the equal freedom of another; the social, commercial, and industrial conditions may still be so undesirable, that life to a refined person would scarcely be worth the living.

Let us notice that in this hypothetical community or nation, everybody owns his or her home, land, and tools, and is living in a completely free, honest, peaceable world; yet, it may be seen at once that under these isolated conditions of living and single-handed method of working, everybody would still be a lonely toiler, with but a scanty supply of crude commodities, few comforts and conveniences, and scarcely any opportunities for sociability and intellectual attainments.

It is often asserted that the reason why the masses are still poor toilers is because the classes own, control, and monopolize such a large proportion of all the land,

homes, and machinery. But is such really the case? In the accompanying illustration, all the inhabitants individually own and operate a home, land, and appropriate tools. Still they are all comparatively poor, lonely toilers. Not, however, because of any graft or monopoly, but because they are not using a *good method of living and working*. There is little or no united effort, no division of labor, little or no congenial sociability, and as single-handed workers, they are obliged to use primitive tools instead of large modern machinery.

If two and two would live and work together, conditions could be somewhat better. If as many as ten would co-operate harmoniously, conditions could be still much better; and if 500 or a 1,000 would do so, conditions would probably be the best possible. There is, however, no doubt, a limit to the number of individuals that can live and work together to the best advantage. It is evident that it would not be well for each bee to live in a separate hive, neither would it be well for all the

bees of a certain state or of the United States to live and work together in *one* hive, or for all the birds to be in one flock; and the same is, no doubt, true of the human race. All the people of the United States could not advantageously dine in *one* dining hall. Nature prompts to co-operate in *groups,* but the groups must be of the right number of individuals in order to realize the best results of modern co-operation. The size and intelligence of the group, and the capacity of the machinery they operate must be in unison.

VI.

PROGRESSIVE DEVELOPMENT OF MAN.

ANTHROPOLOGY is the science of the human race. It teaches that man is a *progressive* being; that our primitive ancestors were of a solitary disposition, roaming in the forest, living in trees, caves, and later in the crudest kind of huts. But as time passed, sentiments for industry and sociability developed simul-

taneously, and the so-called civilized man slowly passed through the domestic stages of tent, wigwam, dug-out, shanty, and is now living in a modern cottage and a servant-kept mansion. But are some of the pioneers of social and industrial progress not outgrowing the cottage and the servant-kept mansion; the lonely country and the densely crowded city life the same as our ancestors outgrew former institutions and customs? Are not the sentiments and refined tastes of our leaders for social, domestic, and industrial conveniences and intellectuality reaching out after larger and higher things than the cottage and the servant-kept mansion now furnish?

Are we not rapidly drifting toward the large Co-operative Mansion, where the growing sentiments of mutual helpfulness and wider sociability can find more complete expression; where there are no masters and no servants; no pampered idlers and no dejected toilers; and where uninvasive freedom is unhampered.

In Economics, man first depended for his material subsistence on the spontaneous products of nature. He then continually lived from hand to mouth. There was then little or no accumulated wealth at any season of the year to tide him over a period of scarcity. Later he slowly learned to till the soil with crude hand tools, then domesticated the draught animal, invented the steam engine, and now is fairly entering the age of the dynamo, electric motor, automobile, and flying machine.

His aim has always been to produce more and better goods with less human effort, and to widen the fields for social and industrial companionship, intellectual attainments, and personal liberty. These progressive sentiments, we propose to further develop to an unusual degree under the favorable environment and universal prosperity of Modern Paradise, briefly depicted in the following pages.

VII.

ESSENTIAL SOCIOLOGIC FACTORS.

EVERYBODY requires wealth — food, clothing, shelter, and luxuries; the only real wealth there is; and every cultured person also requires a number of intelligent social and industrial companions. It is plainly evident that all wealth must be produced by the combined function of hand and brain. Everybody is, therefore, a necessary *consumer,* but by no means are we all useful *producers.*

Among the non-producers may be mentioned, the small children, the aged, the disabled, the gamblers, speculators, a large army of superfluous commercialists, and other unproductive and destructive laborers. Hence, the larger the number of useful producers is to the number of consumers, the shorter may the average work-day be. Every additional idler or unproductive worker adds to the toil of the real producers. Every able-bodied person should, therefore, feel proud of being a useful

producer as well as a necessary consumer.

By looking over the history of the past, we find that as man gradually became more and more proficient in *production,* he also developed additional cunning in the work of despoliation, so that first military plunder, and later cunning commercial speculation soon largely took the place of useful production and equitable distribution, and to a large extent this is still the practice in all the leading nations of the world.

As a rule, the serf, slave, and wage-earner receive only a *part* of what they actually produce, and this, no doubt, accounts for the fact that nearly all reformers are treating sociologic questions almost solely from the standpoint of *equitable* distribution. Too many seem to think that a *free, honest* world must necessarily be a *good* world; but as may be seen by the foregoing illustration, this may not be the case. A complete sociologic system implies at least *five* almost equally important factors to which I shall hereafter refer as the

Sociologic Quintette. These five factors are:

1. Efficient Production,
2. Equitable Distribution,
3. Wise Accumulation,
4. Economical Consumption,
5. Harmonious Association.

Not one of these five factors of the Sociological Quintette can be dropped or slighted in a work on Social Science without seriously impairing the clearness and lucidity to the extent that it is omitted or deficiently treated. It seems to me that we have so far missed most of the real kernel of Social Truth, which is, What is the best conceivable method of living and working, so that we may get the most out of life worth living for?

VIII.

EFFICIENT PRODUCTION.

THE fundamental factors of Efficient Production are: 1. Ample Material Resources; such as, land, forest, mines, waterfalls, favorable climate, etc.; 2. Zeal-

ous competent workers; 3. A full supply of modern tools and machinery, and 4. Good methods of living and working.

The question then naturally arises, What method of producing wealth *is* most efficient? After having free access to ample Natural Resources, shall we imitate the hermit who lives alone and works alone, or shall we co-operate as lord and serf as was done during feudal times? Or shall we co-operate as master and chattel slave, or as employer and employe as the modern trusts, corporations, and industrial combinations do? Or shall we co-operate as *equal partners?*

Other things equal, which of these methods produces the most zealous workmen, and the best quantity and quality of goods? Which makes work least toilsome? Does the serf, chattel slave, and employe feel as deep an interest in the finished products of their labor as an owner does? Who economizes time and material best?

We know that Feudalism and Chattel Slavery are so defective in principle that

they were abolished long ago, and the wage-system is also slowly crumbling to pieces from its own inherent defects.

Other things equal, an owner is unquestionably the most efficient producer, and also the best director of his own immediate work; for he is the only one that is stimulated by a direct personal interest in the products of his labor. One or even a *few co-operating* owners can, however, not produce very *efficiently* as was intimated in the case of the hermit.

Experience teaches that Efficient Production implies a thorough *Division of Labor,* and that a thorough division of labor implies the co-operation of quite a large number of intelligent workers; and in order to produce the best results in quality and quantity of the goods produced, all workers must have a direct personal interest in the products of their labor. Ownership is, therefore, one of the *necessary* factors of *efficient production.*

Now with regard to tools. Should the field and the garden be spaded and raked

with primitive hand tools, or can they be cultivated more efficiently with team and plow, or still better with traction automobiles? Should each individual prepare his own meals like the lone bachelor, or should the group of owning workers co-operate *domestically* as well as i n d u s t r i a l l y? Should dishes and linen be washed, floors cleaned, dough kneaded, and fruit and potatoes be pared by hand, or on a much larger scale by modern machinery?

As we shall see, in Modern Paradise all these four essential factors of production are of a very high degree of efficiency—productive Natural Resources, a large group of intelligent, self-employed workers, a full supply of modern tools and machinery, including a model factory, and a hydro-electric power-plant, and the best known methods of domestic and industrial co-operation, in a beautiful residential Mansion.

IX.

EQUITABLE DISTRIBUTION.

IN ORDER that the people of a community or nation may be strong, healthy, kind, moral, clean, honest, intelligent, sympathetic, and refined, they must not only employ an efficient method of producing wealth, but the wealth must also be *equitably distributed.* As long as the fortunate few own and control a very large share of the total wealth, that long are the masses still toiling dependents. They, as serfs, slaves, or as mere wage-earners would be practically owned by their wealthier masters, who largely own and monopolize the land, machinery and buildings, and hence the jobs for which the wage-workers are frequently obliged to underbid each other in order to make a living, and this competitive struggle for material subsistence always causes social and industrial discord.

It is a well-known fact that the poor and down-trodden become cruel, weak, dishon-

est, immoral, and indifferent to cleanliness and refinement; and when hard pressed in the struggle for existence, they frequently rob, steal, deceive, and even murder under the severe strain of getting bread; and not only that, but poverty also breeds vermin, slums, and spreads epidemics.

The enormously *wealthy,* the same as the very poor, are also often a danger to the community. They mostly live an idle life, looking upon labor as rather a disgrace. They are universally extravagant and their excessive idleness frequently leads to immorality and dissipation, which are injurious to the life and welfare of the community.

Hence, any system of unjust distribution of wealth, the same as a deficient production, makes it unpleasant, unsafe, and unhealthy for all; for it must be admitted that as long as there is one very poor, or one enormously rich in any community, that community or neighborhood is not such a fit place to live in, as if neither was too poor nor too rich. Thus we see that

every injustice concerning the distribution of wealth done even to the humblest in the land, ultimately reflects back on all others.

In Modern Paradise, we fully recognize this important interdependence and provide that every man, woman, and child, may have an independent personal income, equal to the whole wealth which each individual laborer as equal partner produces. The helpless children as well as the disabled adults are also richly provided for.

Every member, whether infant or adult, would also inherit from generation to generation an equal equity in all the public utilities; such as, land, buildings, machinery, and all other means of production owned and operated in common as we now inherit an equal interest in our postoffices, public schools, etc.

Such a distribution of wealth, we think, is highly equitable as well as desirable for a group of intelligent people to adopt. It would practically end the toilsome struggle for bread, and with this unpleasant strug-

SECTION OF A CONVENIENT LAUNDRY.

Fig. 3.

This Laundry has a daily capacity of 65,000 pieces of linen, and nearly all the work is performed with machinery. A group of domestic co-operators can easily install and maintain a large, convenient laundry. (By courtesy of The Waldorf-Astoria Hotel.)

gle substantially eliminated, men, women, and children would soon develop into terrestial angels as compared with what they are under the fierce struggle of present monopoly.

X.

WISE ACCUMULATION.

AS WE are all growing older; all liable to meet with sickness, accident, floods, tornadoes, crop failures, and many other accidents and misfortunes, experience teaches that it is wise to lay up something to tide us over these unforeseen emergencies, and to leave us financially independent during old age. This saving should, of course, not be of an avaricious type. Avarice, on the one hand, is perhaps quite as harmful as extravangance is on the other. Both extremes are, no doubt, detrimental to an orderly state of society.

But in spite of these social and industrial discordances, millions are continually living from hand to mouth, and thousands of others are daily undermining their health

as well as neglecting their higher traits in the strenuous struggle for hoarding up surplus millions, which they cannot hope to use. We think that such is not *wise* accumulation.

As before intimated, in Modern Paradise everybody has an independent personal income of perhaps not less than $10 a day for their personal expense of buying meals, clothing, and personal luxuries. This $10 a day represents *personal* wealth for which every man, woman, or child worker, whether married or single, holds labor-checks which serve as money, on the Universal Warehouse and other departments on the premises, where food, clothing and personal luxuries are sold to the members.

Besides this personal property represented by labor-checks, each individual member has also an equal equity in all the association's property — land, buildings, power plant, tools and machinery, electric kitchen, dining room, tableware, and all other means of production—which they own and operate collectively.

This public wealth passes from generation to generation, so that every babe born here inherits a splendid home and a complete "start" in life as an equal partner in all the *public* property of the association, and when it is old enough to work at some easy tasks, it has at its disposal the very best means of producing and accumulating all the *private personal wealth* it may desire to use and accumulate. Thus it seems to me that such a safe, easy, and universal accumulation of public and private wealth is, no doubt, a method of *wise accumulation.*

XI.

ECONOMICAL CONSUMPTION.

WITHOUT Economical Consumption, the other factors of the Sociologic Quintette would amount to little or nothing. Wasteful consumption might keep us all poor in spite of the most efficient production. That there is still an endless amount of unnecessary waste, both in ma-

terial and labor, no thoughtful observer can deny.

We can see at once that a 1,000 hermits cooking a 1,000 meals in a 1,000 kitchens would require an immense amount of waste labor, fuel, cooking utensils, etc., that could be saved by domestic co-operation on a large scale. Our modern method of cafe and hotel service also involves a great waste. Often only a small part of the food prepared in the order is eaten. Under the wage-system, there is also a strong tendency for both the master and the servant to be wasteful.

The servant feels little inducement to economize material and time because he has no direct interest in the products of his labor, and the master or mistress frequently waste labor by having a retinue of servants running after them, doing the work which they themselves should do, and so in almost all other directions, there is a great lack of economy in present-day consumption.

In the modern commercial world there is

still more waste. As a rule, nine out of every ten business concerns are superfluous. Much of the rent, insurance, interest, clerk hire, and the numerous small places where goods are being shelf-worn is a needless waste. The same is true in regard to *delivering* goods.

Perhaps a dozen or more delivery wagons of merchants, express companies, factories, laundries, etc., daily pass over the same streets, delivering goods and soliciting trade, where a few larger concerns could do the business much cheaper and also much better. So with railroads, telegraphs, telephones, and other competing transportation companies. Harmonious *unification* is now an important factor of wise economy.

In Modern Paradise, we propose to cooperate as owners and equal partners, so that all will be keenly interested in economizing labor and material. The 500 members cook in one kitchen, instead of a hundred, eat in one elegant dining room, and heat, light and cook with electricity that

costs almost nothing, because it is efficiently generated with water power, instead of mining the coal and manufacturing the gas for it.

Instead of raising billions of pounds of horse feed, the Modern Paradisers use the electric automobile or electric tractor for riding, freighting, farming, and gardening. Their factory and all their other machinery is also run by water power that costs practically nothing. They all live right close to their places of work, education, and amusements, so that no time and carfare are necessary to reach them; and in every other way they economize labor and material by co-operating on a large scale as equal partners, and with fine tools and machinery.

In Commerce, the Modern Paradisers economize even more. There are no destructive business competitors, and hence no numerous small duplications of useless commercial work. In fact, they have completely substituted harmonious industrial-

ism in place of our modern exploiting commercialism.

XII.

HARMONIOUS ASSOCIATION.

ULTIMATELY human welfare depends on knowledge and sentiments that lead toward harmonious association—paternal, domestic, and industrial. After we have learned how to live and how to work to the best advantage, it will, no doubt, be very easy to get all the material wealth we would reasonably desire. Hence Harmonious Association presupposes intelligent members of society. They must be able to plainly see and keenly feel that every injury done to others, no matter how humble their station, ultimately tends to reflect back on the wrongdoer himself.

That there is still much social and industrial discord, every intelligent observer will admit. So far the world has been largely a battlefield on which one individual and corporation, one religion, one school of philosophy, and one nation has

invariably been arrayed against another; the lord against the serf; the master against the chattel slave; the employer against the employe, and *vice versa*. The landlord against the tenant and the tenants against the landlord; and one farmer, merchant, corporation, and trust against another.

In domesticity the discord has so far been almost equally great. The farmer passes his domestic life on a lonely farm. In the densely crowded cities, we have the slums, skyscrapers, elevated and underground roads, the redlight districts, numerous saloons, endless dust, smoke and noise; foul air, little or no life-giving vegetation, and usually a long, strenuous day's work, often under the stress of a severe master. In most cases the members of the family, young and old, are huddled together in one or two little rooms of a cottage or family residence, which, as a rule, are poorly ventilated and cold in the winter and hot in the summer.

Here the mothers are usually over-bur-

DISHWASHING MACHINE.

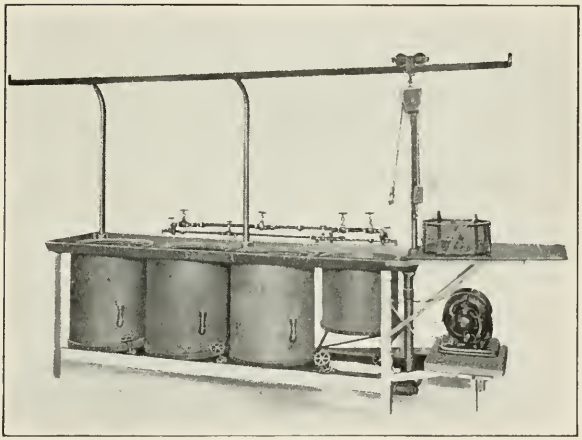

Fig. 4.

A motor-driven Dishwashing Machine that washes 12,000 dishes per hour. It can outwork twenty persons. It is the mechanical servant of the kitchen.

dened with domestic and maternal cares, but do not even receive an independent personal income for all their domestic worry and toil. Children, during those times when they are not confined in dreary school rooms, seldom have suitable places where they can romp, play, learn, and work in accordance with their childish natures. Our present Personal Liberty is also too often of a cheap type. There are, of course, numerous other social discords, which, for want of space, cannot even be suggested here.

Now let us look for a moment at human association from a rational standpoint.

It is a well known fact that at times every individual prefers to be *alone,* and at other times desires to be in company with a coterie of congenial social companions and co-laborers. Youth, in order to develop body and mind to the highest degree, needs to be constantly active; old age more quiet.

At times we enjoy the company of a prattling babe; at other times, desire to

witness the feats of strength and skill of youth, and at still other times, we are amused and entertained by the garrulous talk of old age; and again by the fervent thrills of fond lovers. All these are natural sentiments conducive to health and well-being, as long as they are exercised to a normal degree.

A rational social system seeks to work in harmony with these natural sentiments, instead of arbitrarily suppressing them as has been almost universally attempted up to date.

As before intimated, in Modern Paradise the 500 co-operators live and work together on a fine country estate. They live in a magnificent Co-operative Mansion, containing the means for complete individual seclusion when desired, or the widest sociability for old and young. The children have fine nurseries, play-grounds, swimming pools and play-schools, and as soon as they desire to earn spending money for themselves, they have every opportunity to do so within easy reach. They are

never arbitrarily confined in school rooms.

Woman, whether married or single, has an independent income the same as man. The power plant furnishes heat, light, and mechanical power. They ride, freight, garden, and farm with powerful traction automobiles. They cook and bake in a convenient co-operative, electric kitchen; sweep, wash dishes, launder clothes, mix dough, and pare fruit and vegetables with large convenient machinery, and do all other work on a large scale by co-operative methods, instead of doing it in numerous small ways by hand. Their means of education, recreation, and amusements, coupled with ideal liberty and personal responsibility, is almost faultless. Hence the Modern Paradisers *preserve* their personal wealth *collectively,* but each *owns* his or her share of it *individually* by labor-checks.

By thus taking a brief survey of the five necessary social and economic factors, composing the Sociologic Quintette, we believe that the Modern Paradise plan of liv-

ing and working warrants the highest conceivable degree of Efficient Production, Equitable Distribution, Wise Accumulation, Economical Consumption, and perhaps most important of all Harmonious Association, which we shall now proceed to investigate more specifically, beginning with the *land* which composes the landed estate of Modern Paradise.

XIII.

LANDED ESTATE.

WE ALL know that everybody requires land—natural resources — for occupancy and use. Hence no individual or people can be really free or independent without the use of *free* land, for those that own and monopolize the land, also practically own the men and women that reside on the monopolized land.

A tract of level, productive agricultural land, perhaps four miles square (about 10,000 acres) located in a salubrious climate, in the vicinity of good water power,

CO-OPERATIVE ESTATE.

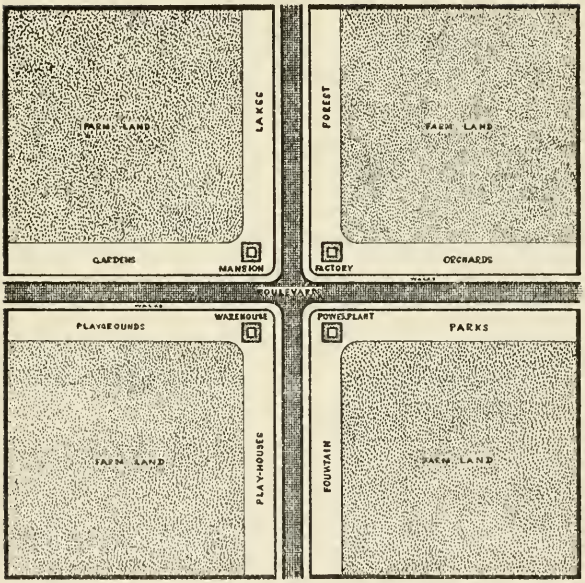

Fig. 5.

The Co-Operative Farm is four miles square, and contains about 10,000 acres of productive land in a favorable climate in the vicinity of good water power. The farming and gardening are done on a large scale with powerful electric traction automobiles.

and not too far from a progressive railroad, would make an ideal premises for the first co-operative association, composed of 500 or more equal, economic partners as here contemplated in the Modern Paradise plan.

The premises as shown by the accompanying diagram could be conveniently crossed in the center with neatly paved or steel-plated boulevards, which would make the finest automobile and bicycle roads in the world, and if well constructed and kept in repair would last for centuries.

Fine walks with shade trees could extend along each side of the boulevards, and a strip of land fringing the walks on both sides of the boulevards, could be very conveniently used for extensive gardens, orchards, parks, lawns, play-grounds, fountains, swimming pools, play-schools, sugar maples, and other forest and shrubbery bearing edible nuts, etc. The remainder of the co-operative farm could be used for agriculture, domestic forest, and the like.

This, of course, means more land than is really necessary for the sustenance of the 500 charter members; but as the population might somewhat increase in the future, it would perhaps be well to have some suitable land in reserve. As we shall presently see, by the method of extensive automobile farming and gardening, it can easily all be cultivated by the 500 members.

XIV

MODERN PARADISE BUILDINGS.

BESIDES the various summer houses, playhouses, play-schools, out-door gymnasiums and nurseries, located in different parts of the parks and on the playgrounds, there would be four large buildings: The Co-operative Mansion, in which all the co-operators would live (further on we shall also consider cottage residences); the Model Factory in which they manufacture goods; the Universal Warehouse in which they store their accumulated wealth, subject to the order of each individual

man, woman, and child's labor-checks that have produced the accumulated wealth; and the Hydro-Electric Power-Plant (a power-plant that generates electricity with *water power*) with which they generate their cheap electricity, which heats and lights all the buildings, and also lights the parks, play-grounds, and boulevards, and runs all the automobiles and other machinery on the premises.

The buildings would be constructed on the plan of combining the principles of health, convenience, beauty, and simplicity, in the highest degree. Everything would be clean, well ventilated, with abundance of sunlight. During the hot season, they could be cooled by a system of ventilation; during the winter electricity would heat them, so that the occupants would scarcely know whether it is winter or summer as far as the temperature in the buildings is concerned.

XV.

CO-OPERATIVE MANSION.

THE Co-operativeMansion designed for these plans could be six or more stories high, and about 400 feet square, with a large 300-foot square open court in the center, as shown in the accompanying drawing. The drawing is a mere outline sketch without any of the ornamental parts which can embellish the Mansion to any desired degree.

This form of architecture provides abundant means for light and ventilation for all departments both public and private of the entire mansion. Every room is thus a *front* room having at least two large outside windows. This style of architecture may not be inappropriately designated as the co-operative architecture, because it is so well adapted for domestic as well as industrial co-operation.

Part of the Co-operative Mansion could be used for public departments; such as, a clean, cheerful, co-operative, electric

CO-OPERATIVE MANSION.

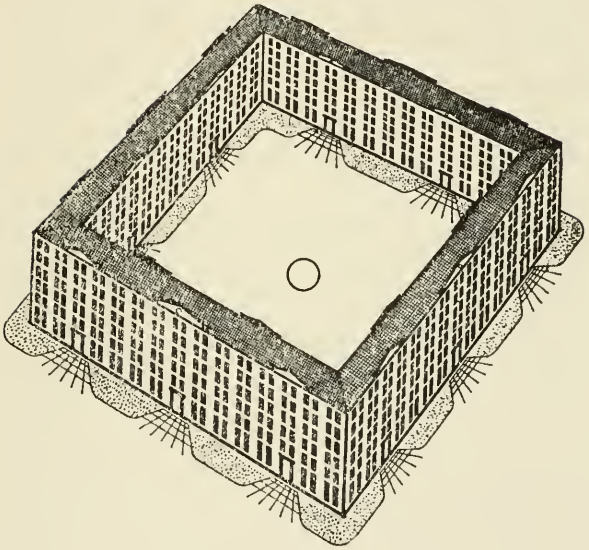

Fig. 6.

The Co-Operative Mansion elegantly accommodates about 100 families or 500 men, women, and children, and is located in a beautiful park in the center of a large productive farm. The cooking, heating, lighting, etc., is done with electricity. Part of the Mansion is used for public and part for private apartments. As may be seen, every room is a "front" room, and has at least two large outside windows. The Mansion requires no chimneys, no fuel and no kerosene. No palace of any King was ever so grand, so healthful, so convenient, and so elevating to the life and character of its occupants. The Mansion may be ornamented to any degree.

kitchen, an elegant hall or theater; a splendid library; a laboratory and drug department; physical and astronomical apparatus; a fine printing outfit; elegant art and photograph galleries; museum, conservatories, billiard hall, and automobile parlors.

Complete mail, water, elevator, and telephone systems; a sanitarium, co-operative nurseries, kindergartens, instruction halls; public conversation rooms, and such other conveniences as a progressive association might from time to time desire.

Every member from the youngest to the oldest could also have a large, elegant private apartment in the Mansion, which affords the most seclusive privacy when desired. As may be seen by the drawing, these private apartments can each be independent, or in suites of two or more rooms to suit the taste of the individuals or families occupying them. Or, five or six persons could room together in one large living room as shown by H in the drawing.

It seems plain that without *domestic* co-

operation, women can never hope to get rid of excessive kitchen and nursery toil and worry; nor can they hope to ever become economically independent as long as they continue the cottage mode of family living and working. More will be said on this subject in a future topic.

XVI.

MODEL FACTORY.

THE Model Factory and the Universal Warehouse are built on the same general plans as is the Co-operative Mansion already described, so that they too are unusually light, clean, and extremely sanitary. Besides the home milling, canning, preserving, and making of cereals, etc., there would be manufactured one or more *staple* articles.

In this clean, beautiful factory, men and women would work side by side as equal partners, and there would thus always be plenty of pleasant work for every man, woman, and child that wishes to work there

FLOOR IN CO-OPERATIVE MANSION, SHOWING PRIVATE APARTMENTS, ETC.

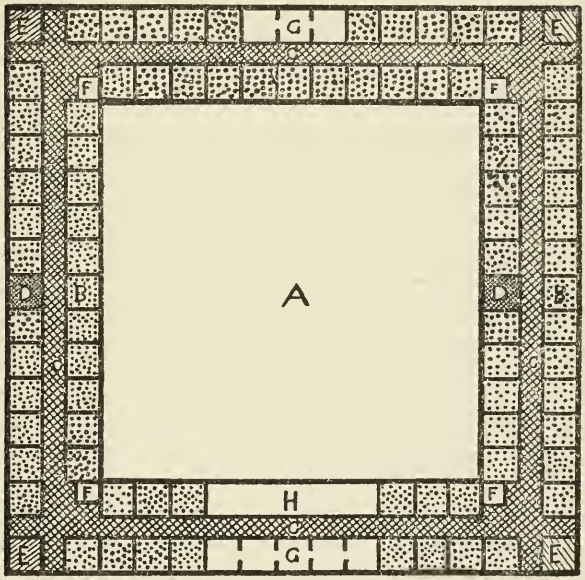

Fig. 7.

A, 300-foot-square open court; B, Dotted squares are private apartments 20 feet square; D, Public nurseries; C. Corridors or halls 10 feet wide; E, Toilets; F, Elevators; G, Suites of two and five rooms respectively; and H, a large living room for five co-operative roomers.

during the short three or four hour working day. As we shall presently see, the factory tools and machinery could be well adapted for young and old of both sexes.

The factory, farm, and garden should always be closely combined, not only with regard to the location, but also with regard to *operation,* so that labor can readily be shifted from factory to farm and garden during planting and harvesting seasons. In the winter, most of the members would work in the factory, in the summer more would do their daily work out-doors. The Modern Paradise method of living and working completely attains this important end.

A portion of the Model Factory would be equipped with fine tools and machinery specially adapted for children. This practical factory would serve as part of the manual training school where boys and girls would learn useful industrialism. Here they would not only learn to become skilled workers at an unusually young age, but would also have an unlimited oppor-

tunity to earn all the spending money (labor-checks) they would want in a free and easy way. Each worker would receive the *full* value of his or her production. They could work at *what* they liked best, and come and go *when* they pleased Under such free and easy methods of juvenile work, there would be no need of child labor laws. The children would be free to regulate their own time and work. Their factory work would be all liberal piece-work, and no one would ever be asked to work.

XVII.

UNIVERSAL WAREHOUSE.

IN THE Universal Warehouse are stored the finished and accumulated commodities of farm, garden, orchard, factory, etc. To keep this Warehouse and the Mansion's Department Store well filled is all the economic work the Modern Paradisers would have to do. If it would be getting too full, they would naturally shorten the average work-day. On the other hand, if the quan-

tity of commodities would tend to diminish, the work-day would be somewhat lengthened, so as to produce more wealth per day.

In this manner, would all the members co-operate in *preserving* as well as in producing the aggregate wealth of the association, but each individual man, woman, and child laborer would hold labor-certificates for such a part of the total accumulated wealth as each individual's labor has contributed toward the aggregate. Each individual, whether man, woman, or child, has thus complete control of all the surplus wealth he or she produced, and can draw it out at any time the labor-checks are presented for that purpose.

The surplus of any kind of goods would be sold to the *outside* world and with that United States money other needed commodities would be bought the same as individuals and corporations now buy and sell to each other; although every Modern Paradise would naturally adopt home production wherever this can be done to good

advantage. Home production saves the cost of transportation and the trouble of buying and selling.

XVIII.

HYDRO-ELECTRIC POWER-PLANT.

THE Power-Plant of such a co-operative association should be *hydro-electric;* that is, a power plant that generates electricity with *water power* instead of *steam power.* There should perhaps be two or three independent modern water-wheels, so that enough electric current can be developed to use for heating and lighting, cooking and baking, washing and ironing, and for riding, freighting, gardening, and farming, as well as for all other purposes for which electric current can be used with advantage.

Such a modern hydro-electric power plant immensely reduces the toil and raises the average comforts and conveniences of life, and after it is once thoroughly installed, it generates abundant electricity

for almost nothing. Wood, coal, and steam engines will then be superfluous quantities.

It may be suggested here, that hydro-electric power-stations are springing up like magic. The first important one on the Pacific coast was installed in 1893. Now there are more than 80 of them alone in the state of California, and many of them transmit electricity by wire for hundreds of miles. The people are just discovering the immense utility of water power, and no one can at present foresee how man in the near future may be able to harness the wind, the wave, the solar energy, or even the enormous heat of the interior of the earth. Eminent inventors are working along all of these lines.

We are, no doubt, just beginning to enter the electric age, and we have every reason to believe that undreamed of results will be unfolded in the mechanical world before the close of the present century.

XIX.

TOOLS AND MACHINERY.

THE HIGHER the civilization, the better and more varied the tools and machinery. The modern wealth producer is lost without an ample supply of good tools and machinery. Hence, the better the mechanical appliances, the easier and the more efficient can be the production, distribution, accumulation, and consumption of wealth, and with universal prosperity goes social harmony.

The Modern Paradisers would own and operate an ample supply of first class tools and machinery in all their various fields of labor. As before intimated, we are now just in the beginning of the age of electricity, and all motive power seems to be tending that way. Before long it will, no doubt, do the work of the draught animal, stove, and steam and gasoline engines.

The Eight Great Electric Inventions that can be prominently used in Modern Paradise are the Dynamo, which *generates* or

creates electricity; the Electric Motor, which *applies* electricity to the running of other machinery; the Storage Battery, in which electricity may be *carried* from place to place; or stored up for future use, as in the case of the Electric Automobile; the Electric Kitchen Range; the Electric Automobile, which may be used for riding, freighting, gardening, and farming purposes; the Electric Heater with which buildings may be conveniently heated; the Electric Telephone, and the Electric Light, the most important of all Mr. Edison's numerous inventions.

There would be a rich supply of fine tools and machinery on the farm, in the factory, electric kitchen, warehouse, garden, powerhouse, cold storage, printing-room, gymnasium, kindergartens, nurseries, playschools, as well as all other places where tools, apparatus, and machinery can be used to advantage.

XX.

DYNAMO AND ELECTRIC MOTOR.

THE DYNAMO is the machine that generates or develops electricity for commercial and industrial purposes. It does this by rapidly turning on its axis. Steam and water power is now used for turning it. The dynamo and the work it performs is one of the mechanical wonders of the modern world, and how much more it will still be improved in the future, no one can at present foretell.

The Electric Motor is one of the most important machines now in use. It applies the electricity generated by the dynamo to other machinery. One dynamo may run a hundred or even a thousand motors located in different localities, even hundreds of miles from the dynamo, if they are properly connected by wire to the dynamo. Without the electric motor, the dynamo would be of little use in the mechanical world.

With extensive, equitable Co-operation, the electric motor driven by the dynamo,

MODEL FACTORY.

Fig. 8.

Interior view of a section of the National Cash Register Factory, Dayton, Ohio; a typical example of the modern, up-to-date Factory. In Modern Paradise, men, women, and children would work side by side.

will do much of the housework which is now done by hand. In the Model Factory, the electric motor would run all the machinery. Every important machine could have a separate motor.

The Universal Warehouse would also be well equipped with electric motors for loading and unloading freight, cleaning grain, and operating elevators and dumps. The electric motor also propels the electric automobile, which, in Modern Paradise, would be used for riding, freighting, gardening, and farming.

XXI.

USEFULNESS OF WATER POWER.

LET US here glance at the marvelous helpfulness of the modern water-wheels. With the help of the dynamo and the electric motor, its transformed revolutions are cooking the meals on the electric range; washing, drying, and ironing the garments in the laundry; heating and lighting the buildings; washing the dishes in

the kitchen and restaurant; spinning and weaving in the factory, and by means of the electric automobile, it plows, sows and harvests the fields, hauls the freight and passengers, and heats and lights the electric automobile as it swiftly speeds along the smooth, steel-plated boulevards.

The harmonious combination of the best modern water-wheel and dynamo is, indeed, marvelous. One short shaft having a securely-housed, 8,000-horse-power, tangential water-wheel on one end, and a dynamo or generator of equal capacitiy on the other, constitutes the generating machinery of the simplest modern power-house, and after the best kind of hydro-electric power-plant is once thoroughly installed and *owned* by the wealth producers themselves, the actual cost of producing large quantities of electricity is almost nothing.

The water-wheel may run day and night, Sunday and week day, always helping to reduce the toil and to advance the comforts and conveniences of the co-operators that

own and operate it. Is it any wonder that the average workday in Modern Paradise could be less than three hours? As groups of co-operators, we can easily own and operate such useful power plants, but as individuals or separate families, we cannot.

XXII.

ELEGANT ELECTRIC KITCHEN.

THE Electric Kitchen Range is the most important furniture of the electric kitchen. To operate an electric kitchen range is extremely simple. Shifting the adjusting lever a little, produces a small amount of heat; by shifting it more and more, any desired intensity of heat may be developed, so that the most delicate cooking and baking can be done in the shortest possible time and with the least amount of cost and human effort.

With the electric kitchen range in use, there will be no wood, kindling, coal, gasoline, or gas, to buy and handle; no fires to kindle; no ashes to carry and sift; no gas

and soot to escape; no chimneys and stove-pipes to leak and clean; no coal scuttles to lift and stand in the way, and no deranged woodpile and dilapidated coal-house to disfigure the back yard.

The electric kitchen, dining room, restaurant, and cafe of the Co-operative Mansion can be conveniently located on the *upper* floor, so that roof ventilators can carry off all kitchen fumes and vapors as fast as they are produced.

An electric range can, of course, be of any desired length from one to more than a hundred feet, and the large cooking utensils of the co-operative kitchen can be lifted, shifted and tilted with electric power. Hence for health, convenience, and cleanliness, does the electric range far surpass any other cooking apparatus ever used.

XXIII.

ELECTRIC HEATERS.

THE Electric Heater is operated in the same simple manner as is the electric kitchen range. The heat emitted from a certain setting is always uniform; so that for health, convenience, and cleanliness, it is far superior to any other known method of artificial heating, and with an ample supply of efficient hydro-electric power plants owned and operated by the wealth producers themselves, it is also the *cheapest* method of artificial heating; although it still requires considerable electric current to heat large buildings with electricity.

Electric heaters are already in successful operation in street cars, ships, restaurants, and are more and more coming into use in modern dwellings. It is not improbable that in a comparatively few years, many wealthy and well-to-do families living in the vicinity of good water power, will not take as a gift, the best coal that was ever mined, if they had to use it for

cooking and heating purposes, any more than the present generation would accept as a gift the tallow candles our parents used to make or buy.

Thus we may see how vastly the electric heater and the electric kitchen range would help to reduce domestic toil and worry under a system of harmonious co-operative house-keeping.

XXIV.

TELEPHONE AND ELECTRIC LIGHT.

THE Telephone and Electric Light are already so well known that everybody is fairly familiar with their splendid service. In Modern Paradise, there could be a telephone and a number of electric lights in every private apartment, and also in most of the public departments, so that any member can communicate with all Modern Paradisers as well as with the outside world without leaving the private apartment.

With such domestic co-operation, would the automatic telephone switchboard be

well adapted, so that the labor of the present telephone girls could be saved. Thus we may see at a glance how enormously the Eight Great Electric Inventions operated by efficient modern water-wheels can lighten the labor and care, and enhance the comforts and conveniences of human life; if a group of intelligent co-operators use them to the best advantage to which they can now be put. To point out such practical advantages, should constitute the prime function of modern Sociology.

XXV.

BUILDING FUNDS.

THERE are a number of feasible ways by which the funds for building and furnishing such Modern Paradises can be raised, especially for the *first* association of that kind. For instance, each member could contribute an equitable share, or by popular subscription, or the stock could be sold to suitable persons, or all the funds could be contributed by one or a few

wealthy men and women who are interested in benefiting themselves as well as others by establishing such a heaven here on earth, or merely for the sake of having the social, commercial, and industrial enterprises put to a practical test.

The latter method is, no doubt, by far the best; for that would debar no poor man or woman, who is mentally, socially, and industrially qualified from becoming a member; and would also admit no unqualified wealthy persons on the mere strength of financial support.

It took Columbus seven years to find a financial partner. Cyrus W. Field also labored about that long in trying to get financial help in working out the project of laying the first Atlantic cable. But funds and financial partners are more easily secured now. There are many more with surplus millions, and the spirit of Fraternalism has also been continually growing since that time, so that hundreds of millions have been donated during the last

ELECTRIC KITCHEN.

Fig. 9.

A section of the largest and finest Electric Kitchen in the world. (Natural Food Company, Niagara Falls, N. Y.) Such a model co-operative kitchen could be on the upper floor of the Co-operative Mansion, where it could have abundant roof ventilators for the emission of kitchen fumes as fast as they appear.

few years for all kinds of enterprises and experiments.

The donation of these funds would not be regarded as an act of charity, but rather as a profitable investment for the donors, who might wish to live there themselves, or see the Modern Paradise experiment by others. It would be merely their ideal home in which they are surrounded by the best comforts and most congenial associates.

There as nowhere else in the world could they surround themselves with a congenial coterie of brilliant men, women, and children, which would be worth immensely more than all the surplus millions they can pile up; for after a person has accumulated all the wealth he can reasonably expect to use, every additional million added to this sufficient sum is only an unnecessary burden added to refined life, and many of the more enlightened and sensitive multimillionaires are beginning to see and feel this, and that is, no doubt, the reason why so many are now liberally disposing of

their surplus millions for practical purposes.

The primary object of the Modern Paradise enterprise, if conducted properly, should not be to ascertain with how many years of toil, hardship, and privation, a certain number of cultured co-operators with no material resources to begin with, can produce these good things; but rather with how *little* labor and hardship, and how much social and industrial pleasure and harmony can the supply of their wealth be *kept up,* if they have an ample sufficiency of everything to begin with. Helping people to help themselves is the only really good help that can be rendered them.

Securing the funds or financial partner or partners is the only *indefinite* factor in the matter of putting the Modern Paradise enterprise to an immediate practical test.

With an ample supply of funds on hand, the whole furnished premises as here suggested can be bought, prepared and furnished—all complete for the reception of the charter members in less than two years

time—and this would bring the full realization of its great benefits within easy reach of almost any one now living.

XXVI.

SELECTION OF MEMBERS.

PERHAPS the most important feature of success in any co-operative enterprise is the *judicious* selection of its members. After everything in Modern Paradise is finished and furnished, the charter members should be carefully selected with a view of being able and desirous of living an harmonious co-operative life, and this can be well done only when the members are admitted *free*. Otherwise wealthy applicants that may be personally unfit co-operators would be too liable to be admitted by reason of their financial support; while many a poor competent one might thus be kept out by poverty.

The failure of all former co-operative associations can, I think, be traced to one or all of three discordant factors: To pov-

erty; to injudicious admission of members; and, to discordant methods of living and working. *Only* those that feel spontaneously inclined to live such a free, broad, harmonious and mutually helpful l i f e should be admitted as members. All others would not only be burdens to the association, but would themselves feel entirely out of place among a coterie of highly refined and intellectual men and women.

The favorable applicants could prove their fitness by a period of probative life as associate members, enjoying, of course, all the privileges of fully admitted partners, except that they would then not hold an equal equity in the property, and that during this probative period, they may be asked at any time to sever their connection with the association or partnership; but after the successful probative period of perhaps six months or a year, they as men, women and children would become full members and receive an equal equity in all the association's property—be equal

partners—sharing the aggregate annual products of labor in proportion to the time each devotes to certain kinds of economic labor for the association, or in proportion to equitable piecework.

It would not, of course, be necessary for applicants to have a classical education, to be able to solve intricate problems in calculus, or to read and translate Greek and Latin. Many a man and woman that is unable to read and write would make a much better co-operator than would many a graduate of the highest institutions of learning.

Knowing how to work and how to live an harmonious co-operative life should constitute perhaps the two most important qualities making applicants eligible for membership. They should feel *pleasure* in doing to others as they would like to have others do to them. They should feel and clearly see that *egotistic* element of human life: BY DOING THE RIGHT THING TO OTHERS, THEY WOULD

IN THE END BE DOING THE BEST THING FOR THEMSELVES.

XXVII.

ADJOINING MODERN PARADISES.

AS MAY be seen by the accompanying sketch, there is rich opportunity for an unlimited number of such associations or corporations living side by side, and as rapidly as more and more individuals would become desirous of living that higher and more harmonious life, any number of similar Modern Paradises may be so harmoniously adjoined that by the birth of every new one, all would derive far-reaching benefits by reason of the further division of labor, extension of fine boulevards, and by widening the fields of trade, education, amusements, and sociability.

The pioneers of Extensive, Equitable Co-operation should not, however, wait for the time to come when *all* the people of the United States are ripe for a much higher

TWELVE ADJOINING MODERN PARADISES.

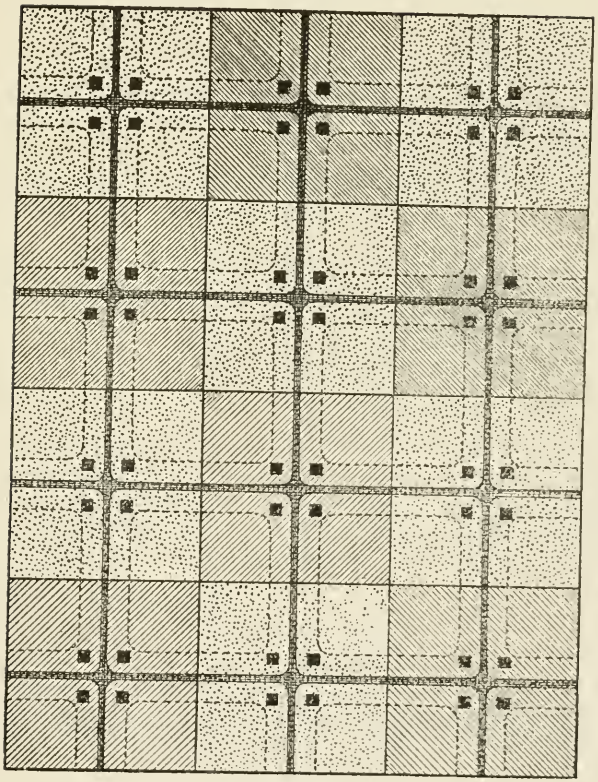

Fig. 10.

The splendid boulevards and shady walks would everywhere be fringed with beautiful scenery—gardens, greenhouses, orchards, groves, lawns, parks, nut-bearing trees, fountains, swimming pools, play-schools, outdoor gymnasiums, all sorts of outdoor games, etc.

and more humane mode of living and working. Progress does not work all in a "bunch." Every idea, invention, and point of progress is first conceived in the mind of *one* individual, and then, if good, it spontaneously spreads out; and if bad, it sooner or later dies.

The People of the first republic did not wait for all the nations to get ripe for republics. They set the example and let others incidentally reap the natural benefits from their advanced ideas. So we should do about the formation of Modern Paradises. If the first one proves to be good, and there is no doubt about it, others still better would follow. That is the way Progress works.

XXVIII.

METHOD OF LIVING AND WORKING.

AS ALREADY intimated, all the Modern Paradisers would be equal partners with no masters and no servants. Instead of working together as employers

and employes, the Modern Paradisers would work together as equal partners. The land, buildings, tools, machinery, power-plant, furniture and apparatus in all public departments, and all other public utilities would be owned and operated in *common,* and would be inherited from generation to generation; but, as we shall presently see, every man, woman and child worker has full control by means of labor-checks of such a part of the aggregate annual wealth as each person produces.

The day would perhaps be divided into three hours of pleasant, self-employed, economic labor; nine or ten hours of restful sleep, as there would be little if anything to worry about, and the remaining eleven or twelve hours could be devoted to eating, learning and amusements.

The reader will notice that everybody able to work is a worker, an actual producer as well as a necessary consumer, and would naturally become skilled at an early age in a number of useful trades, professions, and occupations, so that he

could shift from one kind of labor to others as it might from time to time be needed.

As already explained, the farming, gardening, freighting, and riding could be conveniently done with electric automobiles recharged with water power. Co-operation would be as thorough and as complete *domestically* as it would be *industrially.*

Men and women would work side by side in substantially all departments of labor and children would never be asked to work, but would work at some easy task at their own option whenever they wanted money (labor-checks) for their own personal use.

The opportunity for seclusion, sociability, education, amusements, personal liberty, and works of art, science, and literature would be practically faultless in the Modern Paradise method of co-operative living and working. Every man, and every woman would have all the wealth and all the leisure they could reasonably wish for pursuing their favorite "hobbies."

XXIX.

KINDS OF HOUSEKEEPING.

THERE would be two kinds of housekeeping in Modern Paradise—public and private housekeeping. As before stated, every man, woman, and child would have a fine, large private apartment; and every able-bodied man, woman, and child, whether young or old, married or single, would do his or her own private housekeeping—dusting, sweeping, arranging of furniture, etc., for that would be all the private housekeeping that would have to be done in Modern Paradise.

This *universal* domesticity would tend to make them all neat and orderly, both in public and in private life. It would teach all what orderly housekeeping really means.

There would also be public housekeepers and janitors, who would have charge of the public parlors, drawing rooms, library, gymnasium, hall or theater, kindergartens,

nurseries, and all other public departments that require such domestic supervision.

In such public places as the kitchen, dining room, and restaurant, the workers would do their own cleaning, for this would tend to make them neater and more orderly workers.

The public housekeepers would make this *public* domestic work their regular day's work and draw pay for it the same as the gardener, carpenter, or clerk in the department store.

A few of these public departments; such as, the kitchen, dining room, restaurant and nurseries, would have several daily shifts of workers. For instance, the cooks and helpers in the kitchen would perhaps help to prepare only one meal for their day's work.

XXX.

USES OF THE AUTOMOBILE.

IN MODERN Paradise, the farming and gardening could be done on a large scale with electric traction automobiles, driven by women as well as by men. The

driver sitting in the comfortable cab, hitches the powerful automobile to the large plows, wagons, harrows, seeders, headers, self-binders, cultivators, corn and potato planters, or any other farming and gardening implement which is to be operated. When the weather is too cool, the electric current can warm the driver's cab; when too dark, can light it.

The accompanying illustrations show what automobile farming can do. How a plowing outfit plows, sows, and harrows all at the same time, a strip 36 feet wide, and averages from 60 to 80 acres per day, and combined harvesting and threshing outfits that cut, thresh, and sack, all at the same time, from 100 to 125 acres of grain per day.

This much is at present done on the large western ranches with *steam* outfits, when water and fuel have to be hauled and admitted into the engine; but with *electric* traction automobiles and convenient hydraulic power plants much more can be accomplished; for there would then be no

fuel and water to haul and admit, and the storage batteries of the electric outfits can be recharged when the drivers are eating and sleeping, so that one of these electric farming outfits can do as much as 40 or 50 teams and teamsters can do. Is it, therefore, any wonder that the average workday can be reduced to less than three hours?

In the large cities, the electric bus, the freight truck, and delivery wagon are already rapidly superseding the horse. Many of the present electric freight trucks have a capacity of more than ten tons and are equipped with convenient electric hoists for loading and unloading heavy articles.

There would also be all kinds of passenger automoblies in use; electric runabouts, touring and sight-seeing cars; fine electric carriages, etc. The electric automobile will, therefore, no doubt, become the greatest and most useful mechanical invention ever made by man. The electric automobile will do more than any other mechan-

ism to convert crude, plodding toil into comparative ease and refinement.

XXXI.

WONDERS OF THE STORAGE BATTERY.

THE electric storage battery is one of the most useful electric inventions now in use. It is a vessel or receptacle in which a quantity of electricity can be stored for *future* use, and can be *carried* from place to place like a locomotive carries its boiler and engine. When the battery becomes empty, it can be recharged by the dynamo, which is a very simple process.

There are many functions which the electric storage battery fulfills admirably; but its chief use at present is the running of electric vehicles. Without the storage battery there could be no electric automobiles; such as, freight trucks, delivery wagons, and other electric automobiles and carriages.

The electric storage battery is an ideal

accumulation of energy. Compact, clean, and absolutely safe, yielding to the will of the operator as requirements demand, and its response is immediate. There is no water to freeze, no boiler to explode, no vibratory motion to jar, and no offensive odor to disseminate. Like every other mechanism, the storage battery is, however, by no means perfect.

It is still too heavy for the amount of electricity it can hold and carry; but for traction (pulling) purposes, when used for freighting and agriculture, weight is necessary, so that for these purposes, much of the required weight of the traction vehicle can be in heavy batteries that supply a corresponding quantity of electricity for tractive power. How large a quantity of electricity, the relatively smallest storage battery will be able to store and carry successfully in the future, no one is yet wise enough to estimate, but that it will be still much improved is beyond doubt.

XXXII.

ADJUSTING WORK IN MODERN PARADISE.

DURING the summer, a large proportion of the Modern Paradisers would work on the farm and in the garden. In the winter, most of the men, women, and children would perform their short day's manual work in the Model Factory; but the co-operative kitchen, dining room, warehouse, department store, printing office, restaurant, power house, co-operative nurseries, and many other places would all have their special workers. Some would be working here today and there tomorrow as occasion would require.

It would be well to have the work diversified to a good extent, so that they could reap the benefit of the physical and the mental, the in-door and out-door work. The work would naturally be so varied and the workdays so short that perhaps everybody could invariably be at his or her favorite manual labor. At least, it may be

seen that under such a system of extensive co-operative production, labor could be readily shifted from farm to factory, and from factory to any other place where needed.

During the busy seasons on the farm and garden, several daily shifts could follow each other, so that the work of seeding and harvesting would be done in the very nick of time. Owners, working at their favorite occupation, are the only really good, easy, zealous workers. On the other hand, the work of serfs, slaves, and wage-earners is invariably toilsome and comparatively uninteresting to the workers.

XXXIII.

DINING ROOM AND RESTAURANT.

THE regular meals in the dining room could be served promptly on time, so as to give the cooks and waiters a fair opportunity to finish their day's work at the regular time. Those belated for any cause would likely order their meals at the res-

taurant, or perhaps have them brought to their private apartments, or eat fruit, vegetables, and nuts in the garden; for the tendency of such refined and highly sympathetic people would, no doubt, be more and more toward scientific Vegetarianism.

There would perhaps be no raising and slaughtering of live stock of any kind. Besides the tame tree squirrels, songbirds, and pet animals in the zoological garden, the only other domestic animals on the premises would eventually perhaps be fowls for eggs, and bees for honey.

The price of these specially-prepared meals in the restaurant would, of course, be much higher, for they would require much more work in preparing and serving them separately, than it would to cook and serve 500 of them together in one convenient dining room.

Extensive culinary co-operation makes meals exceedingly cheap, especially if all the grains, fruits, vegetables, and nuts are successfully raised on a large scale on the home premises. The restaurant with its

THE EIGHT GREAT ELECTRIC INVENTIONS.

Fig. 11.

The Eight Great Electric Inventions that are already the servants of man are, the dynamo which generates electricity, the electric automobile, the electric range, electric heater, electric telephone, electric motor, electric light, and the electric storage battery.

confectionery department could be open for service all day and evening.

XXXIV.

MODERN PARADISE MONEY.

IN MODERN Paradise, every man, woman, and child worker would keep a *Public* Record in the Commercial Record-Room, of the time or the piecework each devotes to economic labor for the Association; and, perhaps, at the close of each month, or at the end of each quarter, the Treasurer could issue convenient denominational labor-checks to all the men, women, and children workers for the work each performed for the association since the last pay-day.

Infants and disabled persons would also liberally receive their needed portion of labor-checks from the Association at large. These labor-checks constitute the money of Modern Paradise. Children workers under a certain age would perhaps receive their pay daily, or immediately after they

have completed their particular task of work. To the young, immediate pay is a much stronger stimulus to work.

These labor-checks could be in convenient denominations of *time*—weeks, days, hours, minutes, and perhaps seconds—instead of being in dollars and cents; so that these labor-checks form a very cheap and convenient medium of exchange, both in the colony and outside of it.

With these labor-checks, or time-money, individuals would pay their board, buy their clothes and personal luxuries; such as tickets for certain concerts, theater, lectures, shaves, restaurant meals, and for everything else for which each may wish to use money for *personal* uses; but as already intimated, everything would sell at *cost* and for *cash*.

The systems of profit and credit would be practically unknown in Modern Paradise, the same as they are unknown with us in the U. S. Postoffice Department.

The *use* of the money is easy. For instance, when customers at the Department

Store receive the goods for the labor-checks, the clerks immediately cancel them, the same as postage stamps are cancelled, and at every pay-day new money (labor-checks) is issued to the amount of economic labor the members have performed for the association since the preceding pay-day.

The *canceling* of labor-checks is done with the *consumer's* cash register, which registers the daily sales, and automatically foots the total every evening. There is also a *producer's* register in which each worker registers the amount of his or her daily work. This method of checking and canceling forms a complete automatic system of bookkeeping, which shows at a glance at any time the total wealth of the Association on hand, the total produced at any given day, and the total wealth taken out at any one day. It also shows whether the total as well as the daily wealth of the Association is increasing, or diminishing, and how much money (labor-checks) the treasurer must print for the use of the

next pay day. It also shows many other important data.

In this way is the volume of money in circulation and in saving always approximately equal to the quantity of wealth accumulated in the Universal Warehouse and Department Store, and the never-failing redemption in choice, cheap commodities makes the Modern Paradise money as eagerly sought outside as it is inside the colony.

When Modern Paradise has surplus commodities of any kind; such as wheat or manufactured goods, it sells them to the outside world and receives for them United States money, and the person or persons that have charge of the Association's *outside* commerce, buy such other commodities with this United States money as the association can use best. The *public* records in the Commercial Record Room, kept of this outside commerce, enables every member to see just what is being done by this department.

Thus, the Modern Paradise money (la-

POWERFUL TANGENTIAL WATER-WHEEL.

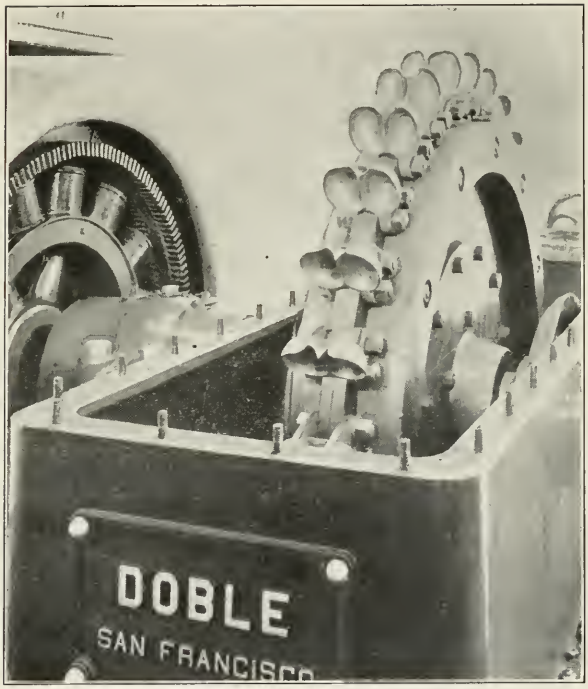

Fig. 12.

Eight thousand horse-power Waterwheel with cover removed. It drives an eight thousand horse-power dynamo, and when once thoroughly installed, it generates abundant Electricity for almost nothing. It never sleeps nor does it ever get tired.

bor-checks) fulfils the highest efficiency as a medium of exchange. It is cheap, safe, convenient and completely equitable. It always passes into the hands of those individual men, women, and children that produce the wealth which the money represents, and thus eliminates every sort of exploiting commercialism, for it can be gotten for useful labor only.

XXXV.

THE PUBLIC NURSERIES.

IN MODERN Paradise there would be a number of public in-door and out-door nurseries. To these convenient and well-kept nurseries, in charge of experienced nurses, young children can be taken and cared for, while their parents are at work in some public department, or are out for recreation and amusement. These public nurseries thus serve the double purpose of providing the very best places for babies and young children, and at the same time afford mothers complete freedom for work and amusement.

This mutual helpfulness of the public nursery would relieve mothers, raising a family, of much of their present domestic care and ceaseless worry, which is bound to fall to the lot of mothers as long as the isolated cottage mode of living and working is continued. They could then work in the public kitchen, dining room, factory, garden, or any other place of their own choice without having a baby tagging to their garments, and the same is true with respect to amusements.

They could then attend concerts, dances, lectures, library, gymnasium, public parlors, bicycle and automobile rides, or any other game, recreation, or amusements in which they might be interested. Thus it seems to be plain that extensive equitable co-operation, coupled with the public nursery, is the only conceivable mode of living and working that can largely abolish woman's incessant toil, and make her economically and maternally free and independent, the only mode of living and work-

ing by which she can ever hope to become the real and true owner of *herself*.

XXXVI.

WOMAN'S STATUS IN MODERN PARADISE.

EXTENSIVE domestic co-operation would naturally specialize all the *remaining* domestic industries; so that all the cooking, baking, dining, washing, ironing, sewing, darning, etc., would also be removed from the home proper, the same as the spinning, weaving, shoemaking, and other industries, which were formerly performed at the domestic fireside, have already been consigned to special factories and work-departments, where men and women now work side by side, and make that their special day's work, and where each worker draws his or her own pay.

This specialization of domestic industries would leave women domestically free and independent, and the drawing of her own personal pay, whether for work of an industrial, domestic, or material nature, would make her economically and finan-

cially free and equal with man; so that woman, whether married or single, would be eligible for any position, trade, profession, and occupation, which she might desire to enter, and would always receive the same amount of pay as men would for similar work.

Women in Modern Paradise would also enjoy every privilege and advantage that men enjoy there. They would be equals with men in sharing privileges, and in taking responsibilities. Men and women would work side by side in nearly all spheres of labor. There would, no doubt, be men cooks in the public electric kitchen, and women automobile drivers on the farm and in the garden.

XXXVII.

EDUCATIONAL FACILITIES.

THE essential features of all important Education and culture are: To develop a strong, healthy, beautiful body; a sound Mind; a skillful hand; and a noble

Character. It, no doubt, seems plain that the facilities for doing this would be exceedingly favorable in a co-operative association like that of Modern Paradise.

For *Physical Culture,* there would be the in-door and out-door nurseries; the free, healthful Kindergartens and Play-Schools, the parks and play-grounds for athletics, and the splendid out-door and in-door gymnasiums for calisthenics and gymnastics, and all these supplemented with a healthful amount of free manual labor would unquestionably develop a degree of physical grace, beauty, health, and strength unknown anywhere else.

The Intellectual Phase of education would begin at a very young age in the Nurseries, and Kindergartens. There would be interesting play-schools and play-houses in the shady parks as well as in the Co-operative Mansion. All of them would be abundantly supplied with attractive objects and educational toys. Interest, kindness, and freedom would always

be the basic principles of Modern Paradise Education.

Later the child would have the use of a splendid library and reading rooms, containing the leading newspapers, magazines, and books of the world, the commercial department where typewriting, shorthand, and composition work could be learned by practical application. Then there would be the well-equipped laboratory, the musical and botanical conservatories, the art gallery, the telescope and other astronomical and physical apparatus, and the home-talent stage.

In the fine hall or theater would be given concerts, plays, lectures, experiments, and contests by the leading artists, scientists, and philosophers of the world, so that the opportunity, scope, variety and interest for intellectual attainments even of the humblest individual would be practically unlimited.

The various play-houses and play-schools, scattered in the parks along the boulevards, are comfortable and well ven-

tilated the year round. In the winter they are heated with electricity; in the summer, artificially cooled. These neat little play-schools are all well supplied with black-board and other useful apparatus, where the children and teachers are completely free and informal.

For instance, here is a play-school that has a supply of fine drawing tools; another has maps, charts and globes; this one is well supplied with music and musical instruments, and so with all the others. Everybody that has some good ideas and new points can go there and teach them to others. Both the teachers and the pupils are perfectly free to come and go whenever they wish. It is Froebelism and Montessorianism carried to their logical conclusion.

The Industrial career of children in Modern Paradise begins at a very young age; but they are always *led* and never *driven* to their manual work. They have a splendid supply of fine tools and juvenile machinery to work with; their place of

work is right at their home; kind, competent co-laborers advise and assist them whenever they desire it; and they receive personally the full product of their labor from the first beginning of their manual career. This makes the labor easy and pleasant, the treatment kind, the work-day very short, and the compensation abundantly liberal.

When a young child old enough to work at some easy work wants a toy, a ring, or any other article of wealth, the article is not given to the child on demand; but the child receives information as to how it can proceed to secure the desired article by perhaps weeding so many rows of carrots, picking so many boxes of berries, gathering so many baskets of apples; or by zealously working so many hours at some easy work, which entitles it to so much money (labor-checks), and with this money, the child can buy in the department store the desired toy or other article.

These desirable results of industry originate and gently evolve the industrial

ELECTRIC CARRIAGE.

Fig. 13.

A handsome Electric Carriage that may be heated, lighted, and propelled by electricity. Capacity eight persons. With the firmly paved highways of the future, the capacity of many of the passenger automobiles will, no doubt, be vastly increased, perhaps to 30 or more passengers.

sentiments of children in a natural way and at a young age. In this free, pleasant way, the child does not only learn how to work skillfully and economically; but it also learns at the same time and in a practical way how to handle and use its own money; how to buy to good advantage, and that the more and the better it works the more it realizes as the result of its wisely directed industry.

All these facts are important factors of life and should be learned by every child in a pleasant way at an early age. In Modern Paradise, labor would always be held in high esteem. Other things equal, the best laborer would have the highest standing in the community, and children growing up would be stimulated by this commendable approval of useful labor.

These favorable incentives for pleasant, self-employed labor stimulate all of them to work whenever they want money for their personal use. There would then be no more estrangements from *driving* children to work; no more begging for a few

nickels and dimes; and no need for child-labor laws, because the Modern Paradisers have improved the factory and work-shop, abolished the heartless master, leave the child free to go and come as it pleases, and let it have the whole of what its labor produces.

With these industrial advantages, would the child, no doubt, be able and desirous of supporting itself at a very young age, perhaps as young as eight or ten years, and I feel confident that with such free and fair industrial opportunities to children, they would astonish the world with their youthful initiative, skill, and industry.

Character is developed principally by the home influences. If the home influence is good, the character of children can then not be bad; on the other hand, if that is bad, the child's behavior and character cannot be good. A kind, sympathetic, industrious, noble character cannot be produced in a vicious home.

It may be seen that the home influences at Modern Paradise would be almost fault-

less. Children as well as adults would everywhere come in contact with kindness, sympathy, intelligence, and industry, which, under these humane conditions, they would naturally assimilate by unconscious imitation.

There would be few, if any *professional* instructors, but everybody would be an *incidental* teacher with all the leisure anyone would want for that purpose, and the whole premises would be the school-house in which young and old would daily take their lessons on all the important affairs of living and working.

We believe that we are, therefore, justified in saying, that in no other place of the world would the facilities and stimuli for an all-around education be so superbly excellent and so pleasantly acquired as at such a proposed Modern Paradise.

Hence, to learn is to *discover* LAW (facts, phenomena), to be wise is to *know* LAW, and to be good is to live in *harmony* with LAW. The Modern Paradise system of Education primarily aims at

originating and developing d e s i r a b l e SENTIMENTS, and then leave the child as well as the adult free to follow these sentiments *spontaneously.*

This naturally produces a s t r o n g, healthy, cheerful, *physical* organism; a profound, fearless Mind; an industrious, skillful hand; and a noble personality. Thus we may see that interest, kindness, and freedom are everywhere the basic principles of Modern Paradise Education.

XXXVIII.

MODERN PARADISE AMUSEMENTS.

IT IS evident that the abundant leisure, numerous conveniences, high degree of personal liberty, general prosperity, and wide, congenial sociability afford the finest opportunities to old and young for interesting as well as useful sports, amusements, and recreation.

Out-door sports and amusements would, no doubt, include automobile and bicycle riding, skating, swimming, field games,

HARVESTING AND THRESHING ON A LARGE SCALE.

Fig. 14.

This harvesting and threshing outfit cuts, threshes and sacks, all at the same time as it moves along over the field, from a hundred to a hundred and twenty-five acres of grain per day.

and numerous athletic and gymnastic exercises, as well as all kinds of interesting play-lessons, and games in the shady parks, green lawns, and in the attractive play-schools; for right learning when done in the right way is nothing more than delightful amusement, the same as reading an interesting book or a daily paper.

There would be no end to the variety of in-door sports, games, play-lessons, and other interesting and useful amusements. In the Grand Hall, Theater, or Ball Room, would, no doubt, frequently be concerts, dancing, calisthenics, debates, lectures, conversational discussions, reading circles, home-talent and other plays, scientific and educational experiments, exhibitions of new inventions and discoveries, astronomical observations and computations; botanical, geologic, and biological experiments, as well as countless other diversions that yield pleasure and amusement as well as useful information to a cultured mind.

The library, gymnasium, museum, reading rooms, and the elegant public draw-

ing rooms would also have their admirers and visitors. Some would, no doubt, spend much of their leisure time in the splendid inventor's shop. Some would be visiting, others entertaining, and still others would be out touring and sight-seeing.

There could also be frequent prize contests, perhaps quarterly, which could be made interesting and amusing Olympic Holidays. Prizes could be awarded for such accomplishments as being the best inventor, the most useful discoverer, the neatest private housekeeper, the neatest and most comfortable male or female dresser; to the daintiest cook, the best dining room manager, the daintiest and swiftest restaurant worker, the most industrious child and adult, the leading musician, artist, athlete, gymnast, and any other worthy accomplishment.

Thus there would be refined sports and amusements for all ages and for all seasons of the year, and under such favorable conditions of universal intelligence, refinement, and prosperity, everybody would

unquestionably seek to make the best use of them in the attainment of joy, health, and development.

Perhaps a large number of the Modern Paradisers would find especial enjoyment in devoting much of their leisure time in literary work, writing books and contributing to the home and other periodicals. Some would also, no doubt, become master painters, sculptors and musicians.

The masterpieces in all the fields of Fine Art could also be awarded the quarterly Olympic Prizes. Thus it seems reasonable that no one would ever need to feel lonesome or have "the blues" in Modern Paradise.

XXXIX.

METHOD OF DISTRIBUTING LABOR.

IN MODERN Paradise, like all other places where labor is performed on a large scale, and under the completest Division of Labor, there are some positions, professions and occupations that are more

congenial, and others more uncongenial than the average.

Hence, in order to draw a sufficient number of laborers into the more *uncongenial* positions, the pay for that class of labor would, therefore, be increased, or the work-day shortened, until the supply of labor would equal the demand; and the opposite would be done with the more congenial positions.

It would not be well for anyone in Modern Paradise to drift into the notion that he or she personally, and to the exclusion of all others, owns a certain position; such as, running a certain machine in the factory, or doing a certain kind of work, either as piecework or by the day.

Everybody should always be willing and liberal enough to give anyone else a chance to show what he or she can do with that machine or in that position. By the harmonious operation of this efficient method, everybody would naturally glide into that position where each is best fitted, and

MAGNIFICENT PUBLIC DINING ROOM.

Fig. 15.

The 500 equal partners co-operating domestically, could well afford to furnish and maintain such an elegant Dining Room.

where each can work with the greatest ease and best results to all.

Under the present wage-system, the master can send his servants or his employes where *he* thinks best; but as equal partners, every man, woman, and child worker does his or her own choosing of positions and receives remuneration accordingly. In Modern Paradise, the partners working in a muddy ditch would, no doubt, receive higher pay or work a shorter day, than would the man, or the woman clerking in a clean Department Store, or working in the Model Factory, and so in all other cases.

An easy, pleasant position would pay less than a hard, unpleasant one; otherwise the workers would likely all want the easiest, cleanest, and most desirable positions. Supply and demand would thus be regulated by the amount of compensation and by the honor it confers on those who are willing to share in doing the hard, unclean work of the Association.

As equal partners, everybody can, of

course, work as much or as little as he likes, both for himself and for the association. In both cases, the worker receives all that he or she produces. If he works for the co-partnership, he receives labor-checks for his *time* or for the piecework he produces; and that wealth goes into the Universal Warehouse, but the worker can draw it out at any time he presents the labor-checks, or in other words, buys the goods with the labor-checks.

On the other hand, if he works for *himself,* perhaps at literary work, in the inventor's shop, or makes some artistic furniture for his private room, or fancy work for private use, every man, woman, and child worker would keep and have full control of all the articles he or she thus produces; but would receive no labor-checks for that *private* work, and every individual would furnish his or her own material necessary for the production of these private articles.

There would thus be no limit to the scope and variety of the work in which

every man, woman, and child may engage at any time, either as mere pastime, or for the value of the wealth produced by the work.

XL.

VARIETIES OF WEALTH.

SUBSTANTIALLY all real WEALTH is in the form of food, clothing, shelter, and luxuries. Money, bonds, and other commercial papers are not wealth, but merely REPRESENTATIVES of wealth.

Many people seem to think that they are striving for money as such; but the real fact is that they are always primarily in pursuit of the *comforts* and *conveniences,* which the food, clothing, shelter and luxuries yield them, and which the money merely *represents.* No sane person would want to be bothered with money where it cannot be exchanged for food, clothing, shelter, and luxuries. In a desert where there is nothing but sand, money is no good. It would be only an additional burden to the possessor.

A very large share of our mental muddle in current Economics is due to an imperfect understanding of the true use and function of money; that is, of the relation existing between a medium of exchange and the real wealth which it represents. The money question is, however, not very difficult to understand, if we go down to its basic principle.

XLI.

CLASSES OF LABOR.

FROM AN Economic standpoint, there are three kinds or classes of labor—Productive, Unproductive and Destructive. Plowing, sowing, reaping, manufacturing, inventing, cooking, housekeeping, are examples of *productive* labor, because, if well done, they produce real wealth — food, clothing, shelter, and luxuries.

Gambling and speculating are examples of *unproductive* labor, because they produce *no* wealth—no food, clothing, shelter, and luxuries. As much as the successful

ones win, others must lose. Gamblers, speculators, and superfluous commercialists may even toil harder than the man in the muddy ditch; but their labor, however toilsome, unjust, and strenuous, produces no wealth, and is, therefore, *unproductive.*

The "bad" boy destroying furniture, armies burning cities and destroying railroads and other property, are examples of *destructive* labor, and the harder and more successfully they work, the poorer will the world be after the completion of the day's work.

Thus it may be seen that a person may be a hard worker, and still produce no wealth. He may be simply toiling hard at scheming others out of the wealth they have produced. All thoughtful observers know that millions are still working at unproductive and destructive labor, and that is one of the prime reasons why the world as a whole is still so poor.

In Modern Paradise, substantially all labor would be *productive* and of the high-

est degree of efficiency; for all the workers would be skillful *owners,* thoroughly co-operating domestically and industrially, and have a full supply of the largest and best tools and machinery to work with. Land, labor, capital, and method must be harmoniously combined in the efficient production of wealth, but we should not overlook the fact that labor has produced CAPITAL as well as all the other forms of wealth.

XLII.

MANAGEMENT OF MODERN PARADISE.

IT IS evident that there would be quite a number of specific branches or departments of labor in a co-operative association or community like the one proposed here. There would be farmers, manufacturers, cooks, athletes, public housekeepers, barbers, tailors, milliners, painters, printers, artists, gardeners, repairers, electricians, and others. The laborers of each division, trade, profession, and occupation would, no doubt, select their own

managers, and all the members together would select the general manager.

These managers would receive the same amount of pay, wear the same grade of clothes, and when not busy at their particular official work, which in most cases would be very limited, they would work the same as their other workers. Unlike the present bosses appointed by their masters, it is plain that the leading workmen and workwomen of Modern Paradise have no authority to *drive* and *command* their equal partners. They can only request and advise their co-laborers, who have grown up in their work, and who are substantially as skillful as their leaders themselves, and some of them perhaps more so.

Work can never be harmonious and of the highest efficiency as long as one is clothed with authority to *drive* others. In nine cases out of ten, the driver consciously or unconsciously puts the bulk of the hardest and most objectionable work off onto his helpless subordinates.

The boss, who should naturally be the

cleverest worker and the most agreeable person, performs little or no part of the work in hand, and the unqualified authority as "boss" or master, which he holds over his subordinates usually makes him so obnoxious to the real workers that few if any of them would acknowledge him or her as leader; if the workers as equal partners could themselves select their own leader or manager on the basis of competence and fair, courteous treatment.

As equals, workers naturally *consult* each other, which tends toward harmony and efficiency. As superiors and subordinates under form of employer and employes the tendency is toward abuse, discord, and waste of time and material.

But under the wage-system where cooperation takes the form of master and servants, there must be "bosses and drivers," because there the servants or employes have no *direct* interest in the *products* of labor, which is the only thing that can serve as a sufficient stimulus for efficient labor. Hence, as equal owning part-

PARK PLAY-SCHOOL.

Fig. 16.

In such a park Play-school, free children like to learn. Novel objects, such as pictures, charts, maps, blackboards, geometrical forms, flowers, etc., are always interesting and attractive to old and young, but especially to the young.

ners, the Modern Paradisers need no drivers and no bosses.

There could be regular and special business meetings, perhaps weekly or monthly, at which all business and other matters of a public nature can be considered and discussed, so that all could be well informed on industrial and commercial questions. Anyone who has a good idea writes it and puts it in the suggestion box, or explains it at the business meeting.

Children would be governed by interest and kindness, and their industry would be daily stimulated by the pleasant rewards, which wise industry yields; by making labor as pleasant and as profitable as possible; by leaving to each laborer the widest possible scope of personal liberty in doing and managing the work according to the taste of the worker; he to have the full reward of his industry and bear the responsibility of his method of working.

The Government of Modern Paradise would, therefore, be much like that of a highly cultured family, each of whose

members would know how to behave, how to work, where to work, and how to live and work to the best advantage. Thus the basic principle would everywhere be, consistent personal liberty coupled with self-ownership and universal helpfulness.

XLIII.

SOME ADVANTAGES OF EQUITABLE CO-OPERATION.

LET US here note that all Modern Paradisers would be land owners, home owners, and tool and machinery owners. There would be no tenants and no wage-earners. They would all be prosperous, self-employed producers, working at manual labor only a few hours a day, and no one would ever be out of a good job. There would be no masters and servants to antagonize and deceive one another.

They could all afford to wear fine clothes, eat delicious food, be the owners of numerous luxuries, acquire a splendid education, have abundant leisure and

amusements, enjoy the society of many congenial associates, live in an elegant mansion surrounded by life-giving vegetation, and have two fine boulevards cross right at their door. They would all live close to their respective places of work, education, and amusements — the farm, garden, orchard, parks, play-grounds, swimming pools, factory, warehouse, power-plant, etc.

They would all have the immense benefit of a splendid hydro-electric power-plant, which would render more valuable service than any retinue of servants; of automobile riding, freighting, gardening, and farming. They would have the use of the largest and best tools and machinery; and of the most efficient methods of production and consumption.

The thorough *domestic* co-operation would produce incalculable comforts, conveniences, benefits, and social enjoyments to such a coterie of refined co-operators.

Every occupant of the Co-Operative Mansion, whether member or guest, has

an elegant *private* apartment, a place of ideal seclusion and solitude when desired; and in the same building, all its occupants have the use of a fine public library, gymnasium, theater, nurseries, kindergartens, play-rooms, conservatories, dining room, restaurant, department store, art gallery, and many other places of work, play, and amusements.

This extensive, harmonious, domestic and industrial co-operation not only abolishes practically all of the present domestic drudgery and unnecesary confinement of millions of over-housed and over-worked mothers and children, largely wasting their lives in comparatively cheerless, isolated homes; but it also permits women, whether married or single, to receive for similar work an equal *personal* income with man.

Instead of jumbling old and young of the family together in one or two little rooms of an isolated cottage or servant-kept mansion as is now usually the case, the Co-operative Mansion provides every man, woman, and child with a large, pri-

vate, personal apartment to which the owner alone or in company with other congenial friends may retire at any time; or a number of intimate friends or members of a family may conveniently occupy a *suite* of rooms as suggested in one of the drawings, and all these advantages are inherited from generation to generation so that the "start in life" is as easy and pleasant as any other period of it.

It seems to me that every thoughtful unbiased mind can see at a glance that none of these important comforts and conveniences of a really free, civilized life can be realized in any high degree without the complete application of extensive, harmonious *domestic* as well as industrial CO-OPERATION. The *Home* would then, indeed, be really and truly *modern,* which it can never be without this wide and thorough Co-operation. If these comforts, conveniences, and advantages of life can be attained in any other way, who will tell us by what method of isolated living and working they may be attained?

XLIV.

NO SPECULATIVE COMMERCIALISM.

IN MODERN Paradise, there would be no rent, interest, profit, and no local taxes to pay; and as before intimated, every man, woman, and child would draw and handle his or her equitable share of the aggregate earnings as equal partners of the Association. The annual wear and tear and the improvements would be charged to the Association as expense, which everybody would help to pay in proportion as he or she would receive labor-checks; for that annual outlay would reduce the *gross* to the *net* aggregate annual earnings of the Association.

Hence no able-bodied person would need to be a *dependent,* and this equitable division of wealth, work, and social status, would unquestionably act as a powerful stimulus for universal industry and wise economy. The Modern Paradisers would raise and produce everything not as now for *profit* but for *use.* With toil, poverty,

caste, envy, jealousy, cruelty, anxiety, and domination substantially abolished, there would be little if any motive left for the perpetuation of graft, crime, cruelty, incivility, and Exploiting Commercialism.

It is plain to see that there would then be no numerous private division lines of land to quarrel and litigate about. No army of lawyers interested in augmenting the number and intensity of neighboring quarrels, fights, and arrests. No numerous private gardens for neighbors' chickens to wreck. No competing armies and navies eager to show their ability to kill and destroy. No caste to cause envy and subordination. No dependent women begging or quarreling for more funds or selling themselves in questionable ways. No endless kitchen drudgery and weary overhoused mothers confined by the ceaseless care and worry of children and other domestic duties. No army of unemployed to beg, steal, or rob their way.

No jealousies and superstitions to nurse and revenge. No salesmen interested in

misrepresenting goods. No masters and servants and no tenants and landlords to antagonize each other. No children to drive to work or to school. No competing merchants to malign each other. No poverty and excessive toil to undermine the health and ruffle the temper; and no trusts and *monopolistic* combinations to deceive, quarrel and exploit the people, on the one hand; and the people invading their rights by arbitrary interference on the other.

With these and many other discordant social and industrial elements eliminated, wealth, under the regime of extensive, harmonious CO-OPERATION could, no doubt, be produced and acquired much easier and much more pleasantly by HARMONIOUS INDUSTRIALISM than by EXPLOITING COMMERCIALISM, so that a keenly-sensitive and justice-loving people continually resort more and more to the former and correspondingly abandon the latter.

By thus looking briefly over the fields of human discords, I trust, it may be seen that the Modern Paradise plan of living and working does not deal merely with superficial *effects;* but *removes* the very *causes* of social, domestic, maternal and industrial discordances, and this will finally eliminate exploiting commercialism altogether.

XLV.

COTTAGE DWELLINGS.

THE reader can readily see that it does not necessarily follow that the 500 or more members of a co-operative association as here suggested *must* or *should* live together in *one* Co-operative Mansion, and co-operate *domestically* as well as industrially. For instance, each family could live in a separate cottage, perhaps artistically arranged around a large public square, on which could be located the *public* buildings and other public utilities; such as, the public library, factory, power-

plant, parks, play-grounds, gymnasium, nurseries, etc.

Each individual or family could thus own its private dwelling, and also a large lot for a garden plot, if they so desired. The dwellings so located around a fine, large public square would form a beautiful as well as a very convenient village, where modern conveniences and sociability could range much higher than they now do in the large cities and the isolated country dwellings, so that this village mode of living and working as equal owning partners could in most respects be much superior to that of our present co-operation as employer and employe.

Besides all other advantages, it would entirely dispense with the slums, sky-scrapers, and lonely country residences; but as we shall see in the next topic, it would fall far short of yielding the same degree of comforts, conveniences, economy, and personal liberty as would the *domestic* co-operation of the Co-operative Mansion.

MODEL CO-OPERATIVE VILLAGE SITE.

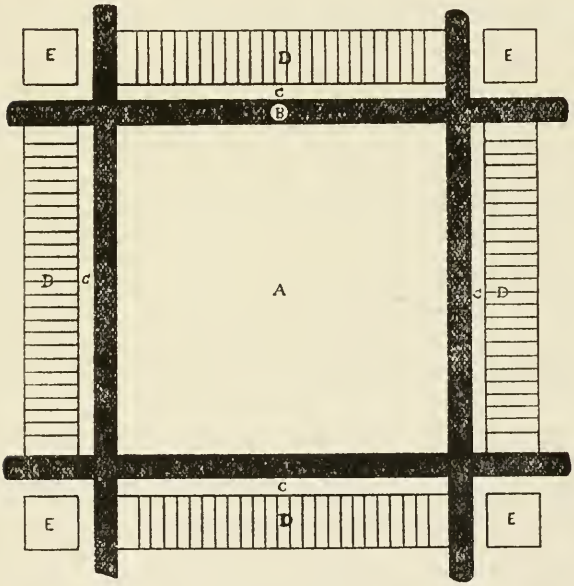

Fig. 17.

A, large public square for public utilities, such as library, postoffice, department store, etc.; B, boulevards around the square; C, shady promenades; D, one hundred large residence lots; E, parks, outdoor gymnasiums, playgrounds, etc.

XLVI.

COTTAGE AND CO-OPERATIVE MANSION LIFE COMPARED.

IN THIS topic, we shall briefly compare the cottage or village life with the Co-operative Mansion life; point out some of the important advantages of the one over the other.

First we are all aware that small dwellings like cottages are readily affected by extremes of heat and cold. They are usually too hot in summer, and too cold in winter. A large building, like the Co-operative Mansion, is naturally much more uniform in temperature, and can also be readily heated, cooled, and ventilated mechanically. In cottages the artificial heating and ventilation are invariably defective and costly.

With the cottage mode of living and working, the family garden plots have to be worked with spade and hoe, and other *hand* tools, and the lawns mowed with hand lawn mowers. All this done on a

small scale with primitive tools, requires much toil with few results.

With domestic co-operation, there would naturally be *one large* garden, and one large lawn, etc., for the 100 or more families. The gardening and mowing can then readily be done on a large scale with traction automobiles, which would make that work easy and efficient; one worker with the aid of such modern tools and machinery could do more work than twenty men can do on a small scale with hand tools.

The 100 family cottages would have to have 100 kitchens, pantries, cook stoves, refrigerators, dining rooms, cellars, parlors, libraries, etc. There would have to be a 100 or more heating stoves or furnaces; a 100 janitors to keep them running, besides all the dust, dirt, and gas they produce in the house. In the Co-operative Mansion, there would be only *one* or at least a very few of each of these things that are used there.

A 100 kitchens in a 100 cottages permeate the kitchen vapors more or less into

every compartment including even the closets of the 100 cottages. As before stated, in the Co-operative Mansion, the heating and lighting would be done with electricity, and the convenient electric kitchen and restaurant would be located on the upper floor, where the kitchen vapors would escape as fast as generated by efficient roof ventilators.

Everything in the Co-operative Mansion would thus be clean and comfortable as far as cooking is concerned; and comparatively cool in summer and warm in winter.

More than a 100 cooks would have to work in the 100 cottage kitchens, and many of them would naturally be more or less unskillful in their work, and deficiently equipped with culinary utensils. The dough must be kneaded by muscular power, and the dishes washed by hand.

With the cottage mode of living and working, there could be no *convenient* domestic nurseries, and kindergartens, so that mothers would then, like now, be overburdened with domestic and nursery toil

and confinement; and during holidays and when entertaining friends and relatives, their kitchen and dining room work is more and harder than ever, so that under these conditions, visitors are usually more of a burden than an enjoyment.

In the Co-operative Mansion, where each visitor would be furnished with an elegant private apartment, and the guests and hosts would dine together in the beautiful public dining hall, or order their meals in the restaurant, or have them served in their private apartment, visiting and entertaining would then be a pleasure, while now they are often a severe strain on the hosts with but little comfort and pleasure to the guests.

The cottage mode of living and working would also not make the mothers and other housekeepers economically independent, and socially free. They would then, like now, depend on the income of the husband or some other so-called "bread winner." With domestic co-operation and universal private housekeeping (that is, each indi-

MOTOR DRIVEN DOUGH MIXER.

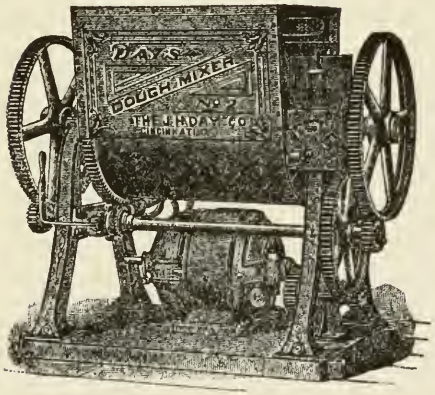

Fig. 18.

This is a six-barrel Dough Mixer operated by an electric motor. It can mix dough faster than the hands of twenty or thirty persons. The bakery in the Co-operative Mansion can be supplied with such an efficient Dough Mixer.

vidual doing his or her own private housekeeping), every man, woman, and child would draw his or her own income, and this would make the woman, whether married or single, as free and independent as the man.

Thus it is plain to be seen that *domestic co-operation* on a large scale not only reduces drudgery and dependence, but also greatly promotes health, beauty, longevity, cleanliness, education, amusements, easy seclusion and sociability, and numerous other comforts and conveniences in every conceivable direction. It would also completely abolish *caste,* that social and industrial canker, which has in all previous ages caused so much misery in the world.

But let us here bear in mind that it will not do to say that the mansion or the cottage is *always* better than the wigwam; for that depends on the degree of culture and intellectual attainments of the occupants. It is a well-known fact that the average American Indian feels more at home in a wigwam than he does in a man-

sion or modern cottage; and so a moderately developed person of the present generation, who has been raised in the social and industrial atmosphere of the family cottage or servant-kept mansion, likely feels more comfortable in an isolated modern cottage or extravangant mansion than he does in an elegant Co-operative Mansion, which requires a more refined and equitable life.

But to the highly developed individuals, the wigwam, cottage, and servant-kept mansion life is not broad enough and deep enough to satisfy their deeper longings and higher aspirations. Their refined natures reach out for more material comforts, higher social, intellectual, domestic, and industrial enjoyments, and a wider range of personal liberty and independence than the wigwam, the cottage, and the servant-kept mansion can furnish. Thorough *domestic* co-operation seems, therefore, to be the only possible channel through which these higher attainments and desirable enjoyments can be admitted

GRAND HALL—ARRANGED AS A THEATER.

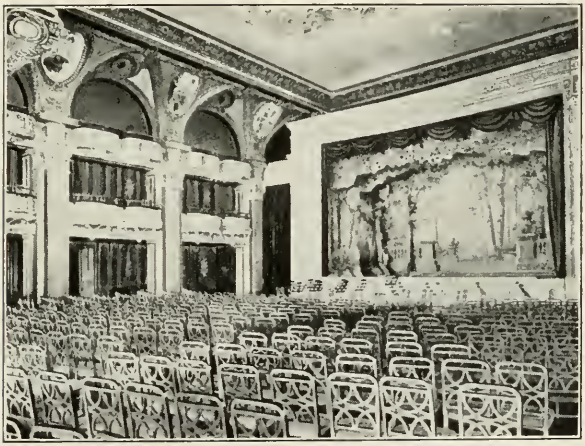

Fig. 19.

Such a Grand Hall would be one of the principal public departments of the Co-operative Mansion. It could be used for all kinds of assemblies and entertainments. (Private theatre, Waldorf-Astoria Hotel.)

as a desirable element of advancing civilization.

XLVII.

NATURE OF CO-OPERATION.

THE reader will notice that the basic principle of the proposed Modern Paradise plan is co-operation; but as we all know, co-operation is nothing new or mysterious. From time immemorial has man co-operated in many of his important affairs.

The king and his soldiers, the priest and his devotees, the lord and his serfs, the master and his slaves, and now the employers (stockholders) and their wage-earners have, as such, always co-operated; but their co-operation has seldom, if ever, been *equitable* and *thorough*.

The so-called upper classes have invariably received too large a share of the products of labor, and done too little of the useful work; while the lower classes performed nearly all the useful work, but

received only a small share of the total products of labor.

To illustrate: It is reported that an Omaha firm employing about 400 wage-earners, mostly young women running sewing machines, cleared a million dollars in one year, which, of course, went to the usually unproductive stockholders. Some of the 400 workers received as little as three dollars per week, which at 50 work-weeks would amount to $150 for the year's toil.

But had the 400 wage-workers and their predecessors, who produced substantially all the wealth of the firm or corporation (capital and all) owned and operated the factory as *equal partners,* they would have had a million dollars to divide among themselves at the close of the year, which would be $2,500 for each wage-earner, besides the weekly wages they had already received during the year. This would amount to nearly 10 dollars a work-day of ten hours to each wealth producer. But with the much better mode of living and

working—thorough and equitable domestic as well as industrial co-operation—the efficiency of production of the Modern Paradisers would vastly exceed this, so that *they* could each produce perhaps $10 worth of wealth in from two to three hours a day.

In this case, too, we see that the stockholders and the wage-earners that really produced the wealth (factory and capital as well as substantially all the accumulated fortunes of the stockholders), *co-operated;* but the division of useful work, as well as the division of the wealth which that work produced has so far been exceedingly inequitable. As before stated, in Modern Paradise, we, as equal partners, propose to make equitable division of both work and product; and if this is fairly done under a system of harmonious co-operation, the real wealth-producers would not then, like now, need to rely on the wealthy to build factories and buy tools and machinery, which the comparatively poor wage-earners are obliged to operate for

them, and usually at the wage the masters see fit to pay.

The real wealth *producers* would then also be the real wealth *possessors,* and would be abundantly able to furnish the capital for their own buildings, machinery, and raw material to work up into finished products of labor.

The co-operation of the past and present has also never yet been *thorough;* for the parties thereto have invariably been composed of "superiors" and "inferiors" —of masters and servants of some sort— instead of equal partners; and their co-operation has also usually been limited to industrialism; such as, the farm, factory, and mine. The Modern Paradisers, on the other hand, would co-operate as *equal partners,* not only on the farm, factory, and mine; but in the *garden, kitchen, dining room,* and nursery as well.

XLVIII.

MODERN PARADISE METHOD OF RAISING AND TRAINING CHILDREN.

WE ALL began life in helpless infancy, dependent for nurture and support on the labor and care of others; and, in return for this labor and care received from others, we, each in turn owe an equal amount to some other contemporary infants; and it makes no difference whether we are parents or not. The debt is due just the same; and if we do not strive to repay it to other contemporary infants either in money, labor, care, or education, we die a shirk and a debtor to the human race. On this basic principle could the children of Modern Paradise be advantageously raised and trained. On this just basis the child owes the parent nothing, and the parent expects nothing but to repay the parental debt he owes for having been nurtured in his infancy and childhood.

I feel confident that our present system

of isolated family living and working entails from five to ten times more labor, care, and worry in the matter of raising and training children than is necessary or beneficial under a system of rational domestic co-operation similar to that of the proposed Modern Paradise plan.

From the beginning children should always be helped to help themselves; eat when hungry, drink when thirsty, rest when tired, sleep when sleepy, play when overflowing with activity, learn when they feel interested in learning, and work when they want money. They should have the opportunity and be led to do all this themselves from infancy.

Every infant should have a clean, well-ventilated room kept at a comfortable temperature and conveniently connected with the parents' private apartment. Almost from the day of its birth, the child should daily be brought in contact with out-door air, so as to make it strong and hardy, and get the full benefit of the fresh out-door breezes.

No cradle of any kind should ever enter the home, nor should children ever be rocked or carried for soothing purposes. All its wants should be judiciously supplied and when prepared for sleep, whether night or day, it should be laid in its clean, comfortable couch and left alone, whether dark or daylight. In fact, everybody should sleep in the dark, for sleep in the dark is more profound and refreshing than it is in the light when the light-waves are continually impinging on the closed eyelids, which has a tendency to open the eyes and wake us.

The greatest care should be exercised in not wheedling the child into a "cry-baby" by the lavishment of excessive paternalism. Every cry-baby results from mismanagement of the nursery. Mismanagement can and does turn the most amiable child into a "naughty cry-baby" and proper treatment will in a comparatively few days, change the "naughtiest cry-baby" into an earthly "angel" by a very simple method of kind treatment; which is,

supply all the reasonable needs of the child and then accustom it to *amuse itself.*

Never practice taking it up merely because it happens to cry. That method is offering a premium on the cry, and that premium develops all "naughty c r y-babies." Put the child down when it cries, and pick it up when it smiles, then we offer a premium on the smile instead of on the cry.

The latter treatment develops strong, healthy, quiet, cheerful children; while the former produces weak, irritable cry-babies that are a nuisance to themselves and others. The world is still full of needless, annoying cry-babies simply because most parents and nurses and especially most mothers still continue to offer the premium on the cry instead of the smile. Children are spoiled by needless meddling.

From the beginning, the child should be taught that Nature punishes every violation of her laws; that Nature is unitary and mechanical in her operation; that this is a universe of cause and effect. Hence,

when the child stumbles it should not be picked up by others, but learn to get up itself. When it strikes its thumb with its toy hammer, it should not be made to believe that a kiss or a sympathetic word can repair the injury and banish the pain.

The practice of this false doctrine leads the child to become careless and bungle-some, because it will thereby naturally learn to think that a kiss can readily cure the painful effect of a discordant act—a false relation between Nature and conduct; while a knowledge of the true relation of cause and effect tends to produce caution, clever activity, and skillful workmanship; and the same is true of all other phases of human conduct.

The child should not be developed into a tattler by offering a premium on a tattle. It should be taught to adjust its own social affairs, and no heed should be paid to tattles. In a favorable social atmosphere where all children are continually surrounded by all cultured people, it is quite easy to teach children by word and exam-

ple that it does not pay to be cruel, impolite, envious, haughty, jealous, dishonest, harsh, lazy, disorderly, immoral and untruthful—that all these as well as many other discordances of conduct ultimately reflect back on the wrong-doer, and after one, whether young or old, clearly sees and feels this there is no desire to do them.

As the boys and girls grow older—beginning perhaps at the age of eight or ten years—they should be taught in a clean, simple way all the important features of Eugenics and sex-hygiene, so that they are theoretically familiar with the procreative functions and their consequent responsibility when they arrive at the age of puberty. Ignorance should never become the safeguard of virtue.

As before stated, Modern Paradise co-operation provides all kinds of attractive games and play-grounds for all ages. There the children and adults, too, would be contentedly playing and amusing themselves during their leisure hours, in various ways on the home premises; and the

public nurseries would afford mothers with little children abundant opportunity to do their short day's work; and at intervals, to be free to amuse themselves without being burdened and ceaselessly bound down with the continuous care and worry of one or more helpless children. Under these rational conditions, children would naturally divide their time between pleasant play, attractive profitable work, and useful learning.

Young boys and girls could both be dressed in neat rompers. The hair could be neatly trimmed, so that it would be clean, comfortable, and easy to care for. It would also save an immense amount of labor and would also be much more sanitary than to wear the hair braided in one or more long queues. The artificial lakes, and the in-door and out-door swimming pools would furnish the finest opportunities for sportive swimming and bathing purposes.

Half an hour before meals, the electric gong could announce the near approach of

meal time, so that this could serve as a signal for all to clean up and get ready for the dining hall. In the work of cleaning up and dressing, children could be taught to help each other in pairs or small groups, so that parents would have but little care and trouble in these matters. This method would not only be beneficial to the parents, but even more so to the children in the matter of developing self-reliance and orderly habits of life. Every child should learn to button, tie and pin at a very young age.

In the matter of industry, the work could be made so easy, pleasant, and profitable that children, as a rule, would regard it rather a privilege to be permitted to support themselves at a very young age, some of them perhaps as young as eight or ten years. Instead of loafing on the streets and visiting questionable resorts as is now frequently the case, the children of Modern Paradise would play all they wish, and then engage in some manual

work using the finest tools and machinery that art and science can manufacture.

Under these favorable co-operative surroundings and rational methods, I contend that the labor, care, strife, and worry of raising, training, and educating children could easily be reduced from five to ten times, and the immediate as well as the far-reaching benefits to parents and children would, no doubt, be inestimable.

XLIX.

WONDERFUL BABY MENTALITY.

IN SUPPORT of the foregoing educational principles, let me here give a brief account of the educational experiment the author personally conducted with Viola Rosalia Olerich as a baby scholar.

This account is here given for the purpose of showing how much, and how easily a mere baby can acquire useful knowledge, if the matter is presented in an interesting and practical way.

As an active teacher and superintendent

of city schools for over fifteen years, I became more and more convinced as the years passed, and as I carefully studied the nature and ability of the normal child that our educational institutions, both public and private, have so far been much too *formal,* and in general too cheerless and *confining* for the *ever-active* nature of childhood and youth.

The primary object of this educational experiment was, (1) To demonstrate in a practical way how much and how pleasantly a mere baby may learn useful things, if the appropriate mental food is properly presented; (2) That no harsh means are necessary for developing a profound mentality and a noble character; (3) That a profoundly critical mind will unfold at a very young age, if the surrounding mental atmosphere is favorable; and (4) That hereditary tendencies exert but an insignificant part in the development of mind, and in the formation of character as compared with the ever-present influences of *post-natal* environment.

The following is a brief summary of Viola's baby attainments as taken from her diary.

Viola was born February 10, 1897. She could cleverly eat and drink alone when she was ten months old. At eighteen months, she could read and spell quite well in the elementary school books, and at two years and a half, she could read at sight with force and excellent expression almost any reading matter in the English language, and spell with remarkable efficiency.

At the age of twenty months, she could read numbers up to a billion; recognize nine colors, and could name and bring any of the thirty-four geometrical surfaces and solids when all the objects were set up together as shown in the illustration.

At twenty-one months, she knew the flags of twenty-five nations of the world, and could point out any state, territory and capital of the United States on her "dissected" map having no printed matter on it.

She also knew the portraits and could

give the names of more than a hundred famous men and women of the world. When twenty-three months, she was quite familiar with the twenty-five kinds of lines and angles used in geometry; recognized and could name thirty-two varieties of bottled seeds and as many kinds of leaves; could name and point to almost all the visible bones of the human skeleton as shown on a physiological chart, and was familiar with all the United States money, except bills over $100.

On her second birthday, Viola was a splendid reader, an excellent speller, and a clever writer. She recognized and could name twenty-two punctuation marks; could give all the elementary sounds of the English language, and all of Webster's diacritical marks, and was skillful in finding and pronouncing words in the dictionary.

She knew at sight and could write the abbreviations of all the United States and Territories; of the months of the year, days of the week, and many others. At

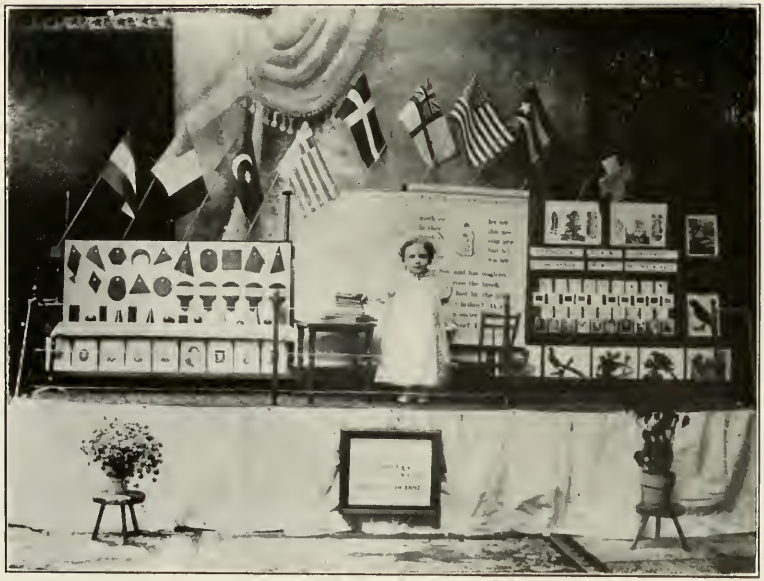

Fig. 20.

Viola surrounded with her early educational playthings. Study should be turned into play by making it easy and attractive.

this age, she could tell the parts of speech, and classify sentences according to use and form, and in an indexed geography, she could turn to any prominent country and capital in the world in a few seconds of time.

At this time, she could also locate the sun, planets and satellites represented by an orrery, and five days before she was two years old, an examining committee found that she knew 2,000 nouns by having either the pictures or the objects brought before her. Perhaps her most wonderful accomplishment at this time was her extensive vocabulary and her ability to understand what she read.

The reader will notice that Viola learned all these things in the form of interesting play with attractive *objects;* such as cards, pictures, flags, dolls, picture books, maps, charts, geometrical forms, colors, blocks, seeds, leaves, flowers, grasses, barks, pebbles, minerals, and many other natural and artificial objects. They were her playthings concerning which we talked and

told little nature stories. Substantially all her baby learning was along these lines. Interest, kindness, and well-developed freedom are the basic principles to which we largely attribute the unusual success in our educational experiment.

Aside from a few little ailments, Viola's health has been uniformly good. She is unusually active in her play, has a keen appetite, is somewhat above the medium height and weight for her age, and is generally strong and vigorous with all the physical functions of body and mind well developed.

In her rambles, Viola was always fond of gathering flowers, grasses, nuts, leaves, pebbles, and other natural objects. She also likes to visit factories, workshops, power stations, parks, stores, market-places, museums, libraries, art galleries, and other sceneries of art and nature.

She has always chosen her own playmates and companions. We left them adjust their own games and other social affairs. We believe that childhood is the

best time for the beginning of cutivating harmonious social and industrial sentiments, and with us this method has produced very satisfactory results. The greatest and most important educational principle is to help the child to help itself; to evolve desirable sentiments that serve as a spontaneous guide in the practical affairs of the child's life.

Extensive reading has, therefore, been one of Viola's chief charms of life. She began her career of reading before she was two years old, and has ever since read much of her leisure time both day and evening, and for this reason I feel justified in saying that she has perhaps read more and over a wider field than any other person of her age that ever lived.

Of all her early attainments, that of her unusual ability for indiscriminate extemporaneous spelling over nearly the whole field of the English language is perhaps the most remarkable. At the age of four years and four months, she outspelt in a public contest six of the best spellers that

could be secured from a leading university.

The words were given out in this general way: Twenty copies of McGuffey's Revised Spelling Book were distributed among the large audience, and any one present could call for any page of the large spelling book (containing 142 pages) on which words should be pronounced and spelt, and then on another page, and so on, at any part of the book.

Here are a few samples of some of the difficult words that were pronounced and spelt during the spelling contest when Viola was a little over four years old: Paradisiacal, trousseau, idiosyncrasy, hypothenuse, obligatory, ipecacuanha, etc. Viola spelt half the words and missed one, the other six missed more than twenty. I believe that this spelling record has never been equaled by anyone of her age.

Viola learned her spelling mostly by her extensive course of promiscuous reading. She seems to formulate a thorough mental picture of the new words with which she meets in her reading matter.

Fig. 21.

Viola R. Olerich, the youngest known reader, speller, and writer that ever lived on earth. She is here reading with force and expression from Herbert Spencer's Synthetic Philosophy at the age of two years and five months.

Her ability for critical analysis and close observation is, if possible, even more remarkable than that of her phenomenal spelling. When she first takes hold of a page of "proof," or typewritten matter, she seems to scan the whole page in a moment's time. If there is a misspelt word or a typographical error anywhere in the page, she invariably sees the mistake almost momentarily.

Intermixed with her book learning, Viola has also learned to sew, cook, darn, sing, paint, typewrite, etc., with good success. She is not an expert in some of these, but her originality and independent work are exceptionally high and brilliant. In a general way, she is also unusually well informed on current events, politics, economics, sociology, theology, and psychology. She has learned these higher branches without any special book study.

The reader will notice that the method by which Viola was educated is Froebelism and Montessorianism carried to its logical conclusion; the same educational method

as that proposed for Modern Paradise. Free children favorably surrounded with material resources, and efficient *incidental* teachers.

L.

UNLIMITED IN SCOPE.

I AM sometimes told that the Modern Paradise plans here suggested are too limited in scope; that they would benefit only a few hundred select individuals and would leave all the rest of humanity as poor and defective as before.

If only one, or even a few Modern Paradises could be founded, and if substantially everybody would want to become a member of these few, this objection might then be well taken; but such is not the case; first, because none but highly evolved persons would feel in harmony with such mutual co-operative helpfulness; and, secondly, because there is a rich opportunity for an unlimited number of such associations or corporations to live and work side by side as fast as more and more mature,

and become desirous of living that higher and more harmonious life; the more the better.

The scope for this mode of living and working is therefore practically limited only by the processes of fraternal evolution and material prosperity.

Hence we may plainly see that there is no limit to the scope of the Modern Paradise mode of living and working; and if the people, whether rich or poor, once see by an actual practical experiment how easily and how pleasantly a group of intelligent co-operators may live and work, the progress in this direction will, no doubt, be rapid; for as civilization continues to advance, the poor become continually more and more adverse to their needless toil and subordination; and the rich to the foolish burdens of caring for surplus millions which they can never hope to use, and which they have to wring from the excessive toil and deprivation of many others.

Thus eventually both rich and poor will

learn that rational co-operation is conducive to the mutual benefit of all, and the present exploiting Commercialism will be rapidly superseded by harmonious Industrialism, which will unquestionably make work easy and pleasant, prosperity universal, and individual freedom of the highest order.

LI.

DISTRIBUTION OF POPULATION.

BY REFERRING to the illustration representing a section of country set off into Modern Paradises, the reader can readily imagine the harmonious distribution of population of that section of the country. (See page 44.) The large landed estates make the public highways *few* and *good*. Instead of having poor, muddy roads at intervals of *one* mile; there could then be finely paved or steel-plated boulevards at intervals of *four* miles.

The people all live near their places of work, education, and amusements. The workers, as such, would then need no

trains, street cars, and dinner pails; and the products of the earth are largely manufactured, stored, and consumed on the very estates on which they are raised and manufactured, so that transportation is very largely reduced, and the facilities for interesting and instructive travel immensely advanced.

The numerous evils of the present densely crowded centers as well as the lonely country abodes would thus be entirely removed, so that the fullest benefits and conveniences of both city and country would then be right at the door of every Modern Paradiser; and these public utilities would be inherited from generation to generation. In this way would the producers be again restored to the land, and own themselves in *fact* as well as in *name*.

LII.

TRANSPORTATION AND TRAVEL.

AS ALREADY intimated, the Modern Paradise mode of living and working would vastly reduce the aggregate amount of transportation and commercialism, but would greatly increase travel and sight-seeing. The population, as we have seen, would then be quite uniformly distributed over the land where the wealth is produced, and a very large share of it consumed without transportation.

The surplus could be conveniently transported by automobile trains on the well-constructed boulevards. There would also be little moving and building going on after the supply of buildings is once up to the demand and the re-distribution of population to the land approximately complete.

With fine electric automobiles and smoothly paved highways, everybody would, no doubt, want to travel more or less at frequent intervals. All along these splendid highways would be an endless

variety of beautiful scenery — gardens, orchards, groves, lawns, fountains, lakes, parks, play-grounds, games, and at intervals of four miles would be other Co-operative Mansions and buildings where the tourists could eat, visit, lodge, and have their automobiles re-charged as cheaply and as well at at home.

There would then be no need for sleeping and dining cars. A bunch of congenial tourists can then run a special automobile train of their own and start *when* they please, and go *where* they like. No horses to curry and get tired, no locomotive smoke and cinders to annoy, and no noxious gas to soil and offend. The transportation question would then be practically solved without the inevitable strife engendered by government control.

LIII.

OUTSIDE COMMERCE, AND HOW CONDUCTED.

AS ALREADY intimated, perhaps every Modern Paradise would have some surplus products of farm, mine, garden, orchard, or factory to sell, and a corresponding amount of other commodities to buy from some outside firm or other Modern Paradise.

For example, one Modern Paradise would be largely engaged in raising wheat. Their *land* and *machinery* would be especially adapted for that industry; another would be largely engaged in raising potatoes; another in fruit; another in mining; another in the manufacture of automobiles, etc.

The special wheat raiser would sell or exchange its surplus wheat for other needed commodities, and so with the surplus products of all other Modern Paradises. This buying and selling under the Modern Paradise plan could be an easy

NIAGARA FALLS POWER STATION.

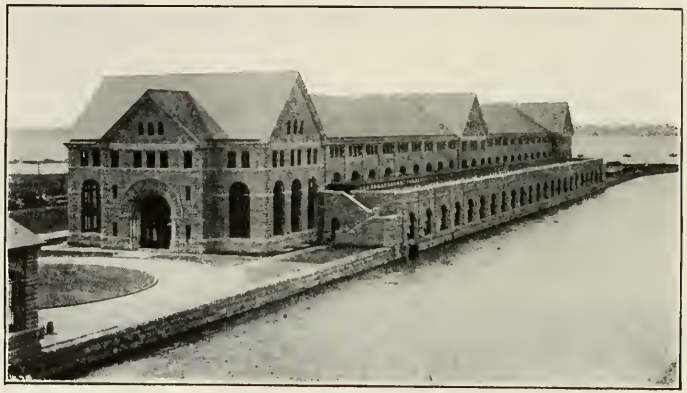

Fig. 22.

One of the finest Power Stations in the world; capacity 55,000 horse power. Note the neat and clean surroundings. No smoke, ashes and cinder; and no tall smokestacks and long guy ropes to mar the premises.

and pleasant matter. There are several good methods that may be used. The following will serve as typical examples.

Every Modern Paradise could mail printed leaflets to all other Modern Paradises and commercial firms, stating what it has to sell and how much, and what it wishes to buy and how much. By this convenient method, all the Modern Paradisers would learn just where each can sell or exchange its surplus products for what it needs in return from the outside world. They would all buy and sell at cost of production. The mail would be carried by fast automobile trains.

For prices and quality of goods, they can then further communicate. The goods can be conveniently transported by electric automobile trains on the well-paved boulevards that cross in the center of each Modern Paradise. One train load will more than supply the needed commodities of any Modern Paradise for a whole year.

There are many other good ways by

which outside commerce may be conveniently transacted. For instance, the Modern Paradisers could have bulletin boards up at the boulevard crossings. These bulletins can say what this particular Modern Paradise has to sell and what it wishes to buy, so that the freighters coming and going over the boulevards, can continue to dispose of their goods which they wish to sell, and reload with such commodities as they wish to buy or exchange for them.

The loading and unloading could in nearly all cases be done with dumps and derricks; so that the work of freighting along these clean, artistic boulevards is merely a pleasant outing, which men and women would largely enjoy.

The reader will notice that these commercial transactions require no wholesalers and other "middle men;" no special elevators; no army of clerks; no profit, interest and rent; and no high-priced railroad freight. All the goods go direct from the producer—the farm, gar-

den, factory, and mine—to the consumers, and are thus always cheap, new, and fresh.

LIV. .

DEFICIENT PRODUCTION.

MOST people and even most reformers seem to think that *production* has attained approximate perfection; that at present, we are only deficient in *distribution.* But the reader, who has thoughtfully read the foregoing pages, will, I trust, see that there is as much of a deficiency of wealth and excessive toil as there is a discordance in distribution.

To surround everybody with such material comforts and conveniences as this age reasonably demands, would require perhaps two or three times as much wealth as is now on hand, and the accumulated wealth we have got was produced with far too much toil and hardship. We should produce much more; produce it much easier, and make it accessible to those that need it.

By the very nature of things, it is plain to be seen that the efficiency of production can never be perfect or complete. There is always room left for further improvement in tools and machinery, in the skill of the workers, and in the methods used.

On the other hand, approximate perfection in distribution is comparatively easy. Whenever everybody receives all he produces, or a full desirable equivalent therefor, distribution is then *perfect,* and for an intelligent people to bring about this ethical method of distribution, should not be very difficult to accomplish. It is, however, plainly evident that extensive, harmonious co-operation is the only conceivable mode of living and working that can bring about these desirable results to the highest degree.

LV.

EXPLOITATION FROM WITHOUT.

IT HAS been said that the members of one, or even of several Modern Paradises ever so complete in themselves would still be hampered and exploited by the immature *outside* world, and that therefore commendable reform measures should embrace the *entire* population of a nation instead of its advanced individuals, so as to get rid of this outside discord.

But does progress work that way? If so, then should not the people of the more enlightened nations also patiently wait for the full development of the "Darkest of Africa?" It is true that the world will not be *ideal* until the whole of it is ideal; but that will still take thousands of years, if, indeed, it will *ever* come, so that it will be of no practical value to the present generation and to many of its successors.

Hence, to make the best use of the limited progress that can be attained at

present is for those persons that feel prompted by the spirit of fraternalism and progress to live and work together under the best conditions available at the present time.

They have just that much the advantage over those that prefer to wait for the maturation of a certain nation or of the whole human family. Partial realization of the ideal is the only condition attainable at present as well as for a long time to come in the future.

LVI.

IS IN HARMONY WITH PROGRESS.

IT IS scarcely necessary to suggest that the Modern Paradise plan of living, working and organizing is entirely free from all spasmodic, coercive, and revolutionary measures, and that it operates everywhere in harmony with the known laws of progress and development; for it is founded on the *voluntary* efforts and spontaneous desires of individual life—

DELICATE DRAWING ROOMS.

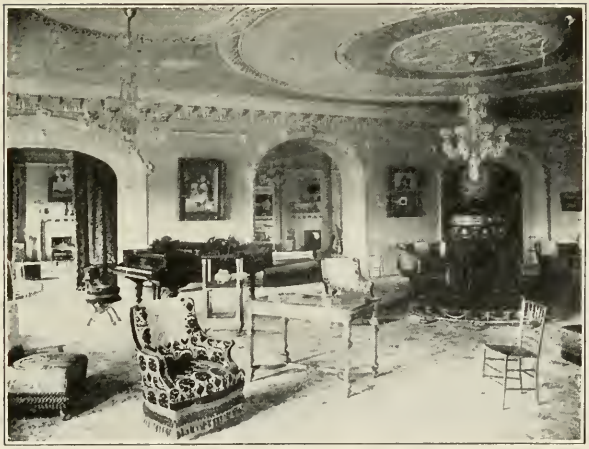

Fig. 23.

The Co-operative Mansions could contain such elegant suites of commodious Drawing Rooms open for members and visitors. (Ponce de Leon Hotel, St. Augustine, Fla.)

on gradual growth and development; on the law of the survival of the fittest, which, we have reason to believe, has in all ages of the past been the true basis of permanent progress.

Almost all other methods of reform, especially those of a political nature, have invariably a strong *opposing* minority, which pulls in opposite directions and thus causes corresponding discord. To the extent of such discord are those movements not in harmony with the laws of progress.

On the other hand, the Modern Paradise plan of living and working is founded on practically unanimity of sentiments, by inviting *only such* persons as feel pleasure in living that broader and more harmonious life.

That is the way progressive nature works. Every progressive idea is first conceived by one mind and then slowly disseminated. The pioneer and his few immediate companions never stop for the slow and tardy. They move onward and

upward, often even in spite of protest; but if the movement is in the right direction, others will soon begin to follow; if in the wrong course, the pioneers will soon perish in the desert.

LVII.

FIRST COST OF CONSTRUCTION.

SOME tell me it costs too much to build and furnish Modern Paradises on plans so grand and convenient as these descriptive outlines suggest. It is true, the first cost is considerable. But do not all good things cost? It costs a great deal to build large bridges, fine ships, and long railroads; but do we stop because of their high cost?

When we stop to consider for a moment, we find that such a well-equipped Modern Paradise, with all its lands, parks, buildings, highly-finished boulevards, and all its fine tools and machinery and elegant furniture would not cost one-tenth the price the people of the United States annually pay for liquor or tobacco. Only

a small fractional part of what one railroad costs. Not half as much as some universities; and less than two modern dreadnaughts; and what does that little cost amount to in a nation that boasts of having more than 130 billion dollars worth of accumulated wealth?

If only some of these vast sums that are now annually spent, and in many cases for worse than useless purposes, would be invested in buying, building, and furnishing ideal places for living and working, everybody could then soon have an opportunity to be a co-ordinate owner of such a magnificent place to live and work. As these facts become more and more apparent to those that have vast fortunes at their disposal, there will unquestionably be a growing tendency for some of the progressive multi-millionaires to invest part or all of their surplus millions, in buying, building, and furnishing such paradisiacal homes, where they with many other congenial associates can enjoy the highest earthly bliss now attainable.

LVIII.

DONATION NO SACRIFICE.

MANY persons seem to think that a multi-millionaire makes a great personal sacrifice if he invests a few of his surplus millions in helping to build and furnish such Modern Paradises, where he can enjoy the best comforts and choicest associates the present age can produce. But is such an investment a real sacrifice to him?

Supposing a multi-millionaire who has twenty millons, would use half of this for establishing such a Modern Paradise. He would then have ten millions left as private property. The ten million remainder would be still much more than he could hope ever to use. The ten million investment would even lighten his useless burdens to the extent of needlessly caring for the surplus millions of wealth which he can never hope to use. It would therefore be no sacrifice whatever to him to use the ten millions for this purpose.

It would not only not be a *sacrifice,* but would, no doubt, be the best investment that any cultured multi-millionaire can make with his surplus millions. It would afford him the finest home on earth, if he should ever want to use it himself, which he certainly would if he possessed social and intellectual attainments of a high order.

Besides this splendid personal home, it would give him the life-long pleasure of s e e i n g many other intellectual men, women, and children enjoy the rich fruits of his wisdom and generosity, and if he cared for fame and heartfelt gratitude, perhaps no other act would bestow more. All the cultured members would unquestionably feel deeply grateful to him. The donor, whether man or woman, would naturally be the honored person, and visitors from all over the world would want to honor him or her for making such a useful sociological experiment possible.

LIX.

TAINTED MONEY.

SOME of my conscientious friends tell me it would be wrong to use the money of multi-millionaires to build and equip Modern Paradises; that their money is tainted; that it rightfully belongs to the comparatively p o o r wage-earners whose labor produced the bulk of the multi-millionaire's millions. But if such is the case, would not this tend to return it to the producers from whom the multi-millionaire appropriated it as profit from their labor?

Would not this voluntary re-adjustment of wealth and work be a benefit and a blessing to all; a direct benefit to the members immediately connected with the association and an indirect benefit to all others who may profit by seeing the practical r e s u l t s of such an harmonious method of living and working?

Why then should we hesitate to use the multi-millionaire's millions for such good

purposes, if he is willing to benefit himself and others in this helpful way? In what other way could he, indeed, make restitution more beneficially?

LX.

IMMEDIATE REALIZATION.

ONE OF the strongest features of Co-operative Individualism, the Modern Paradise plan of social and industrial organization is, that it can be practically realized almost immediately to substantially the full extent, while those reforms, especially those of a politico-economic nature, that propose to come into power by the use of the ballot, which forces into its folds the willing and the unwilling, the fit and the unfit, can at best not get possession of the government for a long time to come.

It is, no doubt, fair to presume that it will take at least from 25 to 50 years for any one of these reform parties to get the majority of votes, and then after they

have the majority, there will still be an almost equally strong *opposing minority,* who either consciously or unconsciously oppose the plans and principles of the majority.

This minority opposition continually causes strife, antagonism and estrangements, so that there can be no concerted action until the *whole* of the opposing minority is harmoniously assimilated by the majority, and to accomplish that usually requires centuries of time.

Hence there is no hope for the few matured ones to derive much benefit from the *general* development of character; for that is a process too slow for one lifetime.

To raise the national character of even the leading nation of the world to that higher standard of life and thought, which has been attained by a few of its leading individuals now living will, in my judgment, require at least from three to five centuries, so that the present generation will unquestionably all be dead and

gone long before this *universal* development will be realized to any considerable extent.

Hence, for the advanced ones to associate together on some such co-operative principles as here outlined seems, therefore, by far the best method for all concerned; for this personal freedom and kind regards to all, affords everybody an opportunity to live and work in accordance with his dominant *sentiments*—the Indian in his wigwam, the moderately advanced in his cottage, and the more advanced ones in the Co-operative Mansion.

Each prefers to live the life of his sentiments, and whenever one is arbitrarily forced higher or pressed lower in the scale of civilization, life to him becomes rather a burden than a blessing. So let us not make the mistake of thinking that all desire to live in a cottage instead of a wigwam, or in a Co-operative Mansion instead of a cottage.

There are as yet only a few that would

feel really comfortable and happy in a grand Co-operative Mansion instead of a cottage; a state of society in which all are supposed to mind their own business, and share an equitable part of the burdens as well as of the enjoyments of life; but these few can realize it in less than two years, if a competent leader with the material resources are at hand.

LXI.

ANTAGONIZES NO OTHER REFORMS.

LET ME state here that according to my views, the Modern Paradisers would not pose as aggressive reformers. They desire as members only those that are already reformed; for such are the only ones that can feel comfortable and happy in such an ideal atmosphere. On the other hand, they would not antagonize the *progressive features* of any other reform movement, no matter by what name it may be known.

They are even deeply interested in the

practical success and progress of all of them; for they want to see the whole world attain the highest possible standard of life, health, work, and happiness. Our course of procedure is based on evolution of sentiment, so there is no need for arbitrary rule, rod, ballot, or gun—no opposing minority, and no subdued opponents.

It is therefore plain that every time another new Modern Paradise is added to the list of those existing, and every time the national character is elevated another degree, something valuable has been added to the lot of every human being, and this universal self-interest for progress and harmony will act as a powerful motive for further development.

Hence, all will be interested in helping each other, and that can be done only by *evolving sentiment* and *character,* and not by arbitrary coercion and confiscation. Our progressive work is, therefore, all *educational* and in strict conformity with existing sentiments.

LXII.

GOING AND COMING. .

FROM WHAT has been said in the foregoing pages, the reader will understand that every Modern Paradiser as equal partner is completely free to come and go, when and where each pleases; except, of course, no one ever enters or calls at another's private apartment, unless the person is a particular guest, or is specially invited; that he can travel or stay at home; that he can work as much or as little as he pleases either for himself or for the association, and receive pay in proportion to the time he or she devotes to economic labor for the association, and the money or labor-checks which are received therefor is evidence of the amount of labor thus performed and the wealth still due to the individual worker.

For instance, if any person, either man or woman, should wish to leave the association, the person can at any time buy with his or her unpaid labor-checks such

LAWN MOWING ON A LARGE SCALE.

Fig. 24.

A motor-driven Lawn Mower that can mow from ten to fifteen acres a day. The work of the operator is easy and pleasant. With domestic co-operation such mowers would be used.

a portion of the negotiable wealth as is yet due the laborer that helped to produce the wealth.

If they do not wish to take their remaining wealth at once, they can keep their money (labor-checks) and buy at the department store at any *future* time; or they can sell their labor-checks for United States money; but the Modern Paradise department store does not accept any other money than its own labor-checks, except for meals and other accommodations of visitors and travelers. The Modern Paradisers do not wish to indulge in exploiting commercialism of any kind. They do not wish to live on profit, interest, rent, or taxes.

LXIII.

WILL THE MEMBERS QUARREL?

SOME TELL me that the Modern Paradise plan would be a splendid mode of living and working, if the 500 or more Co-operators could agree. But they say

it is no use trying, as so many people living together in one mansion will surely quarrel and fight.

I do not claim that there would be *no* quarrels and fights there, but I contend that they would be much *less inside* of Modern Paradise than they have been and still are *outside* of it among the same number of people. So far the world as a whole has been little more than one continuous quarrel, fight, and war, so that it is easy for the Modern Paradisers to beat that cloudy record, at least a little.

In the nature of things, there is an adequate cause for every quarrel, fight, and war. We propose to *remove* substantially all these disturbing *causes*. There would be little or no struggle for bread. No masters and servants to antagonize one another; no social caste, no excessive toil and pinching poverty; no gambling and cunning commercialism; and no economic and social dependence.

All the charter members would be kind, peaceable, obliging, industrious persons,

carefully selected on those qualities, as we shall see in the next topic. Everybody would be a free, independent, self-owning, human being; enjoying equal privileges and bearing equal responsibilities. The removal of these disturbing causes would unquestionably reduce quarrels and fights to a minimum.

LXIV.

METHODS OF ORGANIZATION.

WE ARE now prepared to understand that there are two widely different methods of organizing and conducting the Modern Paradise enterprise, especially in the matter of selecting their charter members.

In the one case, the 500 members could be taken at random. They could all meet at some appointed time and place, and there have an equal voice in formulating the plans for organization, and the conducting of the future association. It is almost certain that the 500 or more members taken at random would have widely

different sentiments and opinions on almost all the vital questions that would naturally come up for deliberation.

By this method then, it is highly improbable that all could be fairly suited. Many would have to sacrifice, and some would, no doubt, oppose. Hence this method would inevitably cause discord, or at least want of heart-felt enthusiasm.

By the other method, one or two persons holding substantially similar opinions on the important affairs of life, would buy, build, and furnish the whole premises, the same as any other two partners would perhaps build and furnish a business block, and after the Modern Paradise was all finished and furnished in elegant style, they would invite *only such* associates as would be in harmony with all the essential features of these plans, which every interested person could learn in a few hours by reading this volume.

By this method, all the 500 members would hold practically similar sentiments. They would then spontaneously all pull

in the same direction. Would it be likely that quarrels, fights, and wars would be frequent, if all the members were carefully selected in accordance with this method?

We all know that there are many cases where two or more very ignorant people live and work together in almost complete harmony, because they all entertain similar views; while many other couples that know perhaps a thousand times more continually quarrel and scrap, because they hold very dissimilar views on many important questions.

However, the more we know, the better we can live and work together, provided our tastes and sentiments have been developed a l o n g similar lines. The important point on social and industrial harmony then is to bring together persons of similar tastes and habits. If this is well done, peace and harmony are bound to follow.

LXV.

UNKNOWN LIBERTY.

SOMETIMES members of certain reform parties and organizations tell me that our energies should first all be directed toward acquiring *liberty*. They tell me the "people," or the working class, must have more liberty. But is that really the case?

Is it not a fact that even now the people of every republic as a whole, or even the working class as a whole who are always vastly in the majority, have already much more liberty than they know how to use to advantage? They have both the power and the liberty to make any political, economic, or social change they wish, if they only had the *knowledge* to do so. Hence they are short on *knowledge* instead of *liberty*.

For instance, the voters of a republic have the liberty to amend the constitution in any way they please; to make an entirely new one; or to abolish it alto-

AUTOMOBILE FREIGHTING ON A LARGE SCALE.

Fig. 25.

This freighting outfit hauls from 30,000 to 50,000 feet of green lumber on a common dirt highway with a 110 horse-power traction automobile. How much more could it haul on a firmly paved boulevard with a 500 horse-power electric Tractor

gether. They can empower the congress to enact any laws they wish, and if the congress does not do it to suit them, the people themselves have the unimpaired liberty to enact such laws and institute such customs as they think best, by popular vote.

Hence, we as a people or as a working class are not so much deficient in liberty as we are in the common sense to make good use of that liberty. The liberty question is therefore ultimately a question of intelligence, of EDUCATION, of learning how to use our liberty to good advantage; and the author hopes that the suggestions given in this brief illustrated work will, at least in a small measure, contribute toward this end.

LXVI.

MISTAKEN SCIENCE.

QUITE a large sprinkling of reform advocates, especially those advocating certain economic and sociologic reforms, seem to hold the idea that scient-

ists should say and suggest as little as possible about general details; that the "people" themselves should discover them from time to time without having any feasible way suggested by a scientist having superior information in that particular branch of knowledge.

But why so? Is not science systematized knowledge, prevision, ability to foresee the future by interpreting the past? George Henry Lewes, one of the most profound thinkers and writers, says: "Prevision is the characteristic and the test of knowledge." That is what the astronomer does when he predicts eclipses; the electrician when he erects and equips his power-station; the architect when he draws his plans and specifications; and even the farmer when he plows and sows his field.

Why then should not scientists suggest and explain all they possibly can, and explain it as *clearly* and as *definitely* as possible? Other things equal, the person that can see the farthest into the future

is the best scientist, no matter whether that person is a geologist, an astronomer, an electrician, a farmer, or a sociologist.

For instance, what would we think of an architect that would give us only a few hints of a proposed structure and then tell us that we should just begin the structure of the edifice; that after we once get fairly started, things will come out all right without having the architect give further details?

Would any thoughtful person be willing to trust the construction of his building to such an architect? Should his superior judgment in matters of architecture not serve as a guide to the less experienced workmen that put up the building?

Just to the extent that a posing scientist cannot foresee the future is either the s c i e n t i s t himself *incompetent,* or the science yet *incomplete.* Complete science, if indeed we can ever hope to attain that, knows the important events of the future

approximately as well as those of the past and present.

Hence, the more definitely a scientist can point out the *full* results of a certain course, the more will the common people, who rely on him for guidance in that particular branch of inquiry, be benefited by his useful suggestions and reasonable explanations.

Sociology, like all other sciences, is a science only to the extent that it reveals future social, domestic, and industrial phenomena. The important practical features of it, if properly presented, are real simple, highly interesting, and by far the most important of all the higher sciences that are now receiving popular attention.

The fundamental principles of practical sociology are: that everybody in order to live a healthy, happy life requires congenial associates, good methods of education and amusements, and abundant material wealth—food, clothing, shelter, and luxuries—and should work at some appropriate productive labor to help produce

that wealth; and to work and live in such a way and with such tools and machinery that the least amount of human effort produces the greatest amount of useful wealth and happiness.

These primary principles of practical sociology should, therefore, be taught in every institution of learning from the simplest kindergarten to the highest university; for such knowledge means universal prosperity, harmonious association and the greatest happiness.

LXVII.

EDUCATIONAL INFLUENCES.

AS WE have seen, all further progress and harmonious adjustment of human affairs depend on EDUCATION, on the acquisition of more useful knowledge; and that such a practical experiment in social and industrial sciences as is here suggested, would soon wield a powerful influence over the people of the leading nations

of the world goes, we think, without saying.

As soon as it would become known, and that would be almost immediately, that an earthly heaven where so little toil and care produces such abundance of wealth, intelligence, and happiness, is in practical operation, many refined and influential persons of all civilized nations would, no doubt, naturally desire to visit the association's premises where they can make personal inspections of the real merits and demerits of such a practical mode of co-operative living and working.

For instance, where they can take an automobile ride on the finest boulevards, where they can see the large electric farming outfits working; the splendid hydro-electric power plant that furnishes heat, light, and power; the Model Factory with its skillful and comparatively happy men, women, and children workers; the overflowing Universal Warehouse containing the accumulated wealth of the association on which every man, woman, and

child can personally draw to the amount of the outstanding labor-checks of each; the convenient Co-operative Mansion where the cooking and heating is done with electricity that costs almost nothing, and where there are all kinds of elegant public and private apartments peopled with clean, intelligent, courteous, skillful and obliging associates.

Where dishes are washed with a large dish-washing machine, the dough mixed with mechanical dough-mixers, and the potatoes and fruits pared with machinery; where all parents and all children have unlimited use of splendid public nurseries and kindergartens; where women and children as well as men, whether married or single, draw their own independent income for the work they have performed; where every man, woman, and child old enough to work is skilled in private domesticity.

Where the average workday is likely less than three hours, and the average wealth produced by each worker is per-

haps more than $10 a day; where every babe as soon as born is an equal partner inheriting a splendid home as well as all the means of production; where the "start" in life is as easy and pleasant as any other period of it; where children are kind, healthy, handsome, industrious, honest, truthful, intelligent, sociable, self-reliant, free, and happy—and all without ever being *confined* in school-rooms or *driven* into factories.

Again, where everybody owns land, machinery, and a splendid home, and where nobody pays the tribute of profit, rent, and interest; where everybody is equally master and no one servant; where greed, graft, and exploiting commercialism are practically unknown; where the facilities for education are of the highest and most practical order, and useful amusements unlimited in their variety and scope; where kindness, liberty, justice, and progress are of the purest dye; where there are no paupers and no poor-houses; no use for soldiers and policemen, and no

ART STUDIO.

Fig. 26.

With abundant leisure and highly developed esthetic sentiments, the Fine Arts would, no doubt, be of a very high standard in Modern Paradise.

need for charity and prisons; and where substantially everybody is kind, sober, moral, obliging, tolerant, cheerful, prosperous, and comparatively happy.

Such, as well as many other facts, influential visitors would bring back with them to their native lands. For the first time in the history of the human race, there would be a practical example showing how a group of intelligent men, women, and children can abolish toil, caste, and domination, and put in their places prosperity, fraternity, and universal helpfulness; and this would, no doubt, soon have a powerful educative influence over the social and industrial life of the intelligent people everywhere.

The rich as well as the poor would begin to see and feel that such a just, non-aggressive, fraternal, co-operative life is, as a whole, by far the easiest and happiest as well as the noblest life that can be lived by an intellectual people.

In order to fully appreciate the high merit of the *Co-operative Individualism*

depicted in the pages of this brief volume, the reader should by all means thoroughly compare it with the merits and demerits of modern Capitalism, Socialism, Communism, Single Tax, Anarchism, and all other sociologic regimes that are now bidding for support and striving for prominence.

R a t i o n a l Co-operative Individualism thus seems to be the first sociologic r e g i m e that *removes* substantially all existing sociologic evils and *institutes* practically all desirable features of refined human life. It relies for its success and efficiency solely on its superior adjustment with advancing civilization. It, therefore, kindly invites comparisons, suggestions and friendly criticisms f r o m every possible source.

LXVIII. .

LONGEVITY AND SUPERB PHYSIQUE.

THE primary object of all aims and ends of life is to live the longest, strongest, happiest life. In order to attain these results in the highest possible degree, we must learn to live and work as nearly as possible in accord with the facts of Nature.

Learn to eat, drink, sleep, exercise, breathe, and associate properly, or rather *not* learn to do them *improperly*. If the precepts and examples before us are right, there is seldom or never danger of going wrong.

The reader will notice that the Modern Paradise mode of living and working offer all these commendable factors in a pre-eminent degree. The Modern Paradise home is completely purged of all features of toilsome and unsanitary industries and commerce, and has been converted into a place of ease, health, inde-

pendence, social enjoyments, and intellectual refinement.

The spinning, weaving, tanning, shoemaking, knitting, laundering, s e w i n g, darning, cooking, baking, dining, as well as all other toilsome industries that were formerly irksome phases of home life, have one by one been removed from the home proper to the factory, workshop, and other public departments in and about the Co-operative Mansion in which the men, women, and children now work side by side during their short work-day, and for which each personally receives his or her full remuneration in convenient labor-checks, which makes them all free and independent human beings.

By thus living free, clean, healthful lives, doctors would, no doubt, have but little *professional* work to do in Modern Paradise. All the members would continually strive to *prevent* disease by living in substantial harmony with the laws of health, rather than try to *cure* it.

There would be abundance of the best

food to eat, the purest water to drink, abundant time for nine or ten hours of restful sleep, three or four hours of comparatively pleasant, self-employed manual labor a day, besides plenty of active games and sportive exercises both indoors and out-doors and little or nothing to worry about.

Everybody would have plenty of fine clothes to wear, a mansion to live in, all the industrial and domestic comforts and conveniences that can be utilized, and be surrounded by a coterie of congenial and mutually helpful associates.

As factious Competition is superseded by harmonious Co-operation, toil, strife, and poverty were eliminated from civilized life. Where formerly men and women struggled as competing enemies, they now assist each other as friendly co-operators and congenial associates. Everywhere the tendency of development is now toward one race, one language, one philosophy, one democracy, one standard of ethics, and one highly evolved humanity.

Such a broad, natural, well-adjusted life of healthful work, amusement, and rest, would, no doubt, produce a degree of strength, mentality, skill, and physical beauty of form and face far beyond any that is now known. Not only would men, women, and children under such favorable conditions grow strong, handsome, amicable, and skillful in mind and body, but they would also live much *longer* and much *happier*.

It is highly probable that such a kind, peaceful mode of rational l i v i n g and working would leave many a one looking still young and fresh at the age of a hundred and twenty-five years; and after a few generations of further eugenic development as a result of such harmonious living and working, some would undoubtedly live a happy, useful life of more than a century and a half. Is not such a victory over former evils worth winning?

LXIX.

GENERAL SUMMARY.

THE reader will notice that in outlining our ideal mode of living, working, and organizing, we have called into existence nothing new or miraculous. All the grand things and refined persons mentioned in this brief realistic story are already in successful operation *separately*. What we have done here is to *combine* them more *harmoniously*.

We propose to put together the productive land; the splendid highways; the healthful, convenient buildings; the fine tools and machinery; the helpful power plant; the abundant means for pleasant education, sociability, amusements, personal liberty, and the refined, skillful workers on such a large, harmonious scale that we think they can produce the greatest results with the least amount of human effort.

Instead of co-operating together as master and servant, *we* co-operate as

equal partners. Instead of having many *dependents,* all our able-bodied men, women, and children are really and truly *independent* and self-owning. Instead of having part extravagant idlers, and part over-burdened toilers, the Modern Paradisers are *all moderate workers,* which is conducive to health, strength, and happiness. Instead of being largely engaged in exploiting commercialism, the Modern Paradisers would substantially all be judicious Industrialists. Instead of co-operating industrially *only* we also co-operate *domestically* as well as industrially.

The children are free, strong and happy; educated by the *natural* method of education and living under the regime of an *ideal* democracy — the first real democracy on earth. Children are never confined in the school-rooms nor are they ever *driven* to work. We turn learning and work into play, so that they learn to talk by talking, think by thinking, and work by working. They are always in

school, but the school and the work-shop are attractive play-houses.

Old and young have all their ideals as near them as possible. Hence, we think that by this mode of living and working, we are in complete harmony with all the five factors of the Sociologic Quintette; for we produce efficiently, share equitably, accumulate wisely, consume economically, and associate harmoniously.

We thus see that the introduction of the Modern Paradise plan of living and working is like that of all other truly progressive changes — *gradual* and completely *voluntary*. There is no confiscation of any kind; no opposing minority to assimilate; and no constrained opponents to pacify. We, therefore, believe that the factors of our Sociologic Quintette are in complete accord with the fundamental principles of health, justice, liberty, progress, and the pursuit of the greatest happiness now attainable by refined and broadly cultured people.

The establishment and harmonious co-operation of such a Modern Paradise in a favorable location and in the near future will be the chief aim of the author's remaining life, and every assistance that aids in the attainment of this end will be greatly appreciated by the author.

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